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RISE AND PROGRESS OF THE INDEPENDENT CHURCH IN YORK,
NOW UNDER THE PASTORAL CARE OF
THE REV. JAMES PARSONS.

IN municipal honour, York has always been reckoned the second city in England. It contains about 23,000 inhabitants, and twenty-four Episcopal churches, besides several other places of worship. A chapel having been erected in Grape-lane, about forty years ago, which was supplied for some time by ministers in the Countess of Huntingdon's connexion, Mr. Samuel Whydown was sent by that body of Christians, in the year 1796, to officiate here; but a separation having soon afterwards taken place, the grounds of which we are not able to state, he withdrew with the Seceders, and formed them into an Independent Church, and erected a small chapel in Jubbergate, which was opened by the Rev. Messrs. Parsons and Howell, December 28, 1796. Mr. W. having involved himself in some pecuniary difficulties, and meeting with little encouragement in his ministry, left York in 1800, and was succeeded by Mr. Godfrey Thurgarland. The cause continuing in a languishing state, after preaching here for fourteen years, Mr. T. was induced to resign his charge, but he still resides in York, keeping a respectable school.

It had often been a subject of surprise and regret, that while numerous congregations in the Independent connexion assembled at Leeds, Hull, Sheffield, Halifax, and other towns in the county,

the capital of such an extensive division of the kingdom should furnish no larger congregation than is usually found in a small village; and as to contributions to the Missionary Society, Dissenting Academies, and other kindred institutions, the congregation at Jubbergate was nearly a blank; while some ascribed this anomaly to the supposed unconquerable prejudice of the inhabitants against nonconformists, others thought they saw the cause of such unusual congregational depression, in the very ineligible situation of the chapel, and the ineffective quality of the ministry.

The church being considered as dissolved, and the chapel given up to the trustees, a few friends at York requested the interference and assistance of their brethren in the county; in consequence of which a meeting was held in Jubbergate Chapel, November 22, 1814, Mr. Rust, of Hull, in the chair, to deliberate on what measures might tend, through the Divine blessing, to the revival of religion in the congregation. The Rev. James Bennett, the Rev. Edward Parsons, Rev. William Eccles, the Rev. William Howell, with various other ministers and representatives of the Yorkshire congregational churches, were thus brought together, when it was unanimously resolved, that the place should be supplied for some time by a succession of approved

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preachers—that another chapel, containing 1000 sittings should be built in some eligible part of the city, the trustees giving up the title-deeds of the old one, to be sold in aid of this purpose—and that a committee, composed of friends to the object, should be appointed, of which Mr. Thomas Watkinson, York, should be treasurer, and the Rev. James Jackson, Green Hammerton, secretary.

The projectors of these evangelical schemes were encouraged to hope, that success would finally crown their labours; the congregation was now larger every Sabbath-day than the chapel would contain; many seemed to become the subjects of new and better feelings toward Dissenters; the ministers, too, delighted with their fortnight visits to York, increased the number of patrons, by the pleasing tidings which they conveyed to their own congregations; a greater number of coadjutors were found in York itself than were at first expected, who helped those much who laboured in the Gospel. But still the erection of an edifice, at the estimated expense of more than 3000 guineas, when only £120. collected in the city by personal application from street to street was in hand, and the rest was to be provided by donations and loans in other places, and that at a time when there was a general depression of trade, led the committee to pause; so that it was not till February 26, 1816, that the first stone of the new chapel was laid; a garden and house having been previously purchased for a site and burying ground in Lendall for £1000. The chapel is 57 feet by 53, with an excellent Sunday School and a vestry under a part of it, and was designed by Messrs. Watson and Pritchett, architects, York. It was opened November 7, 1816, when a numerous congregation assembled, and sermons were

preached appropriate to the occasion by the Rev. Messrs. Raffles, Cockin, and Bradley, and collections made in aid of the building fund, to the amount of £110. 13s.

The premises were conveyed in trust to Messrs. Rawson and Clapham, of Leeds, and Messrs. Watkinson and Pritchett, of York, who promptly came forward at a time when serious obstacles impeded the progress of the undertaking, to give personal security for money to a considerable amount. As the finances of the congregation at first fell short of the calculations, and the trustees incurred a considerable expense in an unsuccessful resistance of the assessment of the chapel, the most strenuous endeavours of the committee were necessary to meet the expenditure; Messrs. Arundel and Jackson were therefore deputed to visit Leeds, Sheffield, Rotherham, Hull, Wakefield, Whitby, and other towns, to solicit pecuniary aid; but their most successful application was made in London, where, by the peculiar countenance given to the case by their metropolitan brethren, the sum of £568. was obtained. Several individuals presented liberal donations to the object; and as some of them have since gone to their reward in heaven, and the survivors have been taught better than to seek the praise of men, it will not perhaps be deemed indecorous to record the names of Thomas Wilkinson, Thomas Wilson, and John Ogden, Esqrs. London; Thomas Walker, Esq. and the Rev. James Bennett, Rotherham; George Rawson, Esq. and Messrs. Clapham, Leeds; Mr. Pritchett, York.

The total cost, including the expense of erecting a gallery for the Sunday scholars in 1823, and the travelling expenses of ministers in collecting, has been about £3800., of which sum £1200. have been contributed by the people themselves, and about £1500. by

friends to the object in other places, and £1100. remain at present as a debt on the chapel. Small weekly contributions and collections made at the anniversaries will continue to operate in liquidating it at the rate of £100. a year, while the seat-rents are appropriated to the minister's support, and the monthly collections are found adequate to provide for the interest, and incidental expenses.

A congregational church, consisting of ten members, was organized in December 1816, in the presence, and by the assistance of Messrs. Eccles, Jackson, and Conder. Though the congregation and church gradually increased after the second year, a work of greater difficulty than any which had yet been overcome, was still to encounter in the appointment of a pastor. Prayer was made unto God without ceasing by the church on this important subject; and many friendly conversations were held, and various inquiries made, by the leading persons in the committee and church, with a view to an eligible settlement. Some fear was apprehended, that the congregation would decline, when its taste for novelty ceased to be gratified; at any rate, it was expedient to exercise more than usual caution, lest, after so much pains and property had been expended, and no little expectation excited among evangelical Dissenters, the present prospect should be blasted, through the want of a combination of talent and piety in the person who should fill the pulpit.

It is generally known, that in the beginning of 1822, the church and congregation unanimously elected the Rev. James Parsons, then a student at Idile, who, after due deliberation, accepted the invitation, and was ordained October 24, in the same year. To say any thing of the popularity of this young minister would be a waste of words; but he is more than popu-

lar, he is eminently useful; many persons have been converted under his preaching at York; and his numerous hearers rivetted to his instructions, by nails fastened in a sure place, hang on his lips with profound attention. The chapel, which will seat upwards of 1100 auditors, is found too small; the number of members is now 110; 38 of them have been added to the church during the last year, and the greatest mutual attachment exists betwixt the pastor and the flock.

As the health of Mr. Parsons began to fail under the weight of his labours, and a further scope for usefulness presented itself, Mr. W. H. Cook, who studied at the Independent College, Rotherham, was engaged last July, as his assistant. He takes the afternoon service at Lendal Chapel, and preaches every Sabbath evening and Wednesday in Walmgate, on the east side of the city, where a small chapel has been lately fitted up, which is also used as a Sunday School. The prospect of usefulness here also is very encouraging. Mr. C. likewise preaches in three or four villages in the vicinity, and it is in contemplation to open a room near the river Ouse, for the purpose of preaching to the mariners. When it is considered, that the church and congregation are about twelve times the size which they were in the old chapel—that 500 poor children are taught in the schools which have been established—that £120. a year is now raised for the London Missionary Society*—that this interest, from being one of the weakest in Yorkshire, has become, in a few years, one of the most flourishing—those individuals who have devoted some of their time and substance to this cause, will

* The total raised per annum now by seat-rents, collections, subscriptions, and donations for the support of the ministers, interest on debt, Missionary Society, Sunday Schools, itineraries, &c. is about £200.

feel themselves compensated and honoured, and others encouraged to associate together for similar purposes.

In conclusion, far be it from the writer to insinuate, that the work of evangelizing the citizens of York is, or should be, confined to one denomination, and it affords him pleasure in being able to re-

cord, that a considerable degree of kindness and co-operation prevails among the different parties, who *hold the head*, in promoting general objects of religion and benevolence, and that a general stimulus has been given to the exertions of all denominations of Christians in York since the erection of Lendal Chapel. J. J.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON THE 23d PSALM.

THIS Psalm contains sentiments of fervent devotion, expressed in a manner at once beautiful and easily understood; and is, therefore, justly admired by Christians of every period and rank of life, and of every diversity of genius and education. An attempt to illustrate its meaning would be almost inadmissible; unless we should succeed in giving some interest to the attempt, by discovering the situation of the Psalmist when he was led to compose it. According to the usual character of Lyric poetry, the allusions in this Psalm are indirect and brief, and the transitions sudden and obscure; so that nothing more than conjecture can be pretended to, in endeavouring to account for them; yet there are some principles of interpretation, not likely to be disputed, which may contribute to recommend our conjecture, and to guide us in applying it. We may assume, for instance, that Scripture poetry may be legitimately illustrated from two sources chiefly: the history of the past, and the prediction of the future; the occurrences which have literally happened, and their import as symbols of the accomplishment of promises, received from God.

On this assumption, I shall attempt to draw an illustration of

the 23d Psalm from the 16th chapter of the first book of Samuel, which gives an account of the anointing of David to be King over Israel in the room of Saul. The Psalm seems to possess internal evidence of being a juvenile composition; yet we cannot suppose it to have been written earlier than the period of the Psalmist's endowment with the prophetic gift of inspiration, which we are told, in the history, took place, when Samuel anointed him. Before that period, he was a spiritual worshipper, and, as such, was selected to be King, in preference to his brethren; but it was only from the time of his anointing, that he could say, "the Spirit of the Lord spake by me, and his word was in my tongue." We may premise, further, that Samuel was directed to make a sacrifice to the Lord on the occasion; that he invited Jesse and his family to the sacrifice; that he desired David might be sent for from keeping the sheep; that he anointed and entertained him in the presence of his brethren; that the Spirit of the Lord came upon him from that day; that he returned, however, to his sheep till he was sent for by Saul; that during this temporary retreat, he began to compose his inspired songs, of which this Psalm may have been one of the first; and that the figures used in it are

all taken, either from his original condition as a shepherd, or from his recent ordination as the anointed of the Lord.

The figures of the Psalmist are taken, first, from his original condition as a shepherd.

When he looked upon the flock, which he was now soon to leave, and thought of the unknown requisites for the new and exalted station, to which he had been so unexpectedly appointed; he must have been distracted with anxiety, had he not been directed to cast his cares upon "the Lord," from whom his appointment came. With the experimental knowledge of the love of God, on the one hand; and the consciousness of his own insufficiency, on the other; how naturally did he express his humble confidence in the language of the pastoral life: "The Lord is my shepherd; I shall not want." "What shall we eat? and what shall we drink? and wherewithal shall we be clothed?" are the questions of first necessity in the esteem of the natural man. It is essential to the office of a King, to be able to answer these questions, not only for himself, but for the people under his care. What a picture of distress is that in Isa. iii. 6, 7. "Thou hast clothing, be thou our ruler."—"In my house is neither bread nor clothing: make me not a ruler of the people." Happily David felt no such difficulty. Looking up to the Lord for every thing, as his sheep did to him, he anticipates such an abundant and suitable supply, as those creatures enjoyed, when, after eating to the full, they "lay down" in pastures, verdant even in a warm climate, and were led to drink of waters, not too rapid, nor too deep; not muddy and turbulent, but clear and tranquil, and perfectly safe, as well as refreshing. "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

But an abundant supply of our wants is sometimes our greatest danger. "How hardly shall they that have riches enter into the kingdom of God!" Even "the man after God's heart," might be tempted to sin most grievously; and, as one acquainted with the plague of his own heart, he may now be supposed to be aware of his danger. The thought of wandering from the Lord his Shepherd, was to him, as nothing less than spiritual death. But it was his comfort to know the Lord, not only as the giver of repentance at first, but also as able to renew again to repentance after a fall, to sanctify wholly, and to preserve to the end. This he believed the Lord would do, in such a way as to humble the penitent sinner to the dust, and to glorify all the holy perfections of his own adorable name. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Next to the danger of sinning against God, is that of encountering the hatred of the enemies of God, which his people experience while pursuing the path of duty. This danger must increase, in proportion as he calls them to duties of importance, and to stations of honour. Such was the danger of David from the jealousy of Saul, and from his wars with the Philistines, and with many other enemies, both at home and abroad, and both before and after he was seated on the throne of Israel. It was the danger, not of a rare occasion, but of the journey of his life. Now, in the hill country of Judea, and according to the modes of warfare which then prevailed, a mountain was a place of refuge, but a valley was a place of straits, of intricacy, of obstruction, of ambush, of surprise, of circumvention, and of extermination. No wonder if the gloom of the vallies was associated, in the minds of the shepherds, with the darkness of death. When

passing those narrow, rough, and winding defiles, filled with torrents, overgrown with thickets, infested with wild beasts, and hardly visited by the rays of the sun; they would find it necessary to make their flocks frequently pass under the guiding "rod," to keep them together, and to number them, that none of them might be lost; and constantly to use the defensive "staff," (1 Sam. xvii. 40.) that no enemy might pluck any of them out of the Shepherd's hand. It was the happiness of David, in the prospect of the most formidable difficulties, and emergencies, and adversaries, to be taught to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

The figures of the Psalmist are next taken from his recent ordination as the anointed of the Lord. And we now see the occasion of that "Love, joy, and peace," which he is led so strongly to express.

The only way in which Samuel could with safety perform the service assigned him, was to take an heifer with him to Bethlehem, as a sacrifice to the Lord. This gave him an opportunity of inviting to the sacrifice, not only the elders of the city, but Jesse and his sons. It was proved by the event, that of all Jesse's numerous family, the feast was intended precisely for that individual, who was least thought of on the occasion. Even Samuel himself, when he looked on Eliab, said, "Surely the Lord's anointed is before him." But he found he was mistaken. "Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and

fetch him; for we will not sit down till he come hither." One cannot help suspecting, that David was not merely overlooked by his Father on account of his youth; but hated by his brethren on account of his religion. That Eliab, whatever he might pretend, was not really of pious character, may be inferred from the reason given for his rejection. "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." From all that we are told, the rest of the brothers of David were rejected on the same ground. That Eliab is not unjustly thought of, in this opinion, is manifest from the reception he is said to have given to David, when sent by his father to visit his brethren in the camp, according to the narrative in 1 Sam. xvii. 28. "Why camest thou down hither? and with whom hast thou left these few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." How proper for a man, in such circumstances, whose "foes were those of his own house;" when he found that he had been invited and waited for by a prophet of the Lord, on the occasion of a sacred feast, although his relatives had not so much as told him of the invitation; to ascribe so distinguished an honour to a special interposition of the providence of God, and to say, "Thou preparest a table before me in the presence of mine enemies!"

But greater honour still had been put upon David, "in the presence of his enemies."—"And he sent and brought him in. Now, he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then

Samuel took the horn of oil, and anointed him in the midst of his brethren." This was not an ordinary, nor even merely an extraordinary, token of respect, given by an entertainer to a principal guest. It was the execution of the commission, which the Prophet Samuel had received of the Lord, in behalf of the church and kingdom, and in behalf of David in particular, now taken from the sheep-cote, and ordained to sit on the throne of Israel. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a King among his sons." This high honour, surely, the Psalmist was thinking of, when, besides the circumstance of the prepared table, he said, "Thou anointest my head with oil."

After stating that Samuel anointed David, the historian adds, "And the Spirit of the Lord came upon David from that day forward." This permanent prophetic inspiration, which qualified the youngest son of Jesse to be, not only the King, but "the sweet Psalmist of Israel," was undoubtedly the greatest of all the marks of the Divine favour which he had received. He failed not to appreciate the sacred feast, and the anointing oil; but the abundant inspiration which followed, connected as it was with saving grace, was prized by him as his "exceeding joy." Feasts and kingdoms, were indeed splendid expressions of condescending regard to a shepherd boy; but this was the indwelling presence of God himself. In the 16th Psalm, he enlarges on this blessing, as the portion of his inheritance, and calls it his "cup." He could not say, that the Spirit was given, "not by a measure" to him; but he celebrates his influences as more than filling it.

"The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage, I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons." Although with greater brevity, it seems to be in the same sense, that he here makes the emphatic acknowledgment, "my cup runneth over."

From the experience of the past, he anticipates that of the future. And now he exchanges his figurative language for plain terms; thereby furnishing a key to the meaning of all that had gone before. At this new era of his life, he deeply feels his weakness and sinfulness; but he draws ample encouragement from "the goodness and mercy" of God, which had been so wonderfully shown to him. And if the day of the anointing, and of the feast on the sacrifice at Bethlehem was so delightful, what would be the triumph, when in possession of the kingdom, he should be honoured to bring the ark of the Lord to Jerusalem! Then, indeed, would his throne be established; the promises to his family confirmed; the hopes of his enemies destroyed; and those of the Israel of God secured. In the hope of such glorious results, including the promise of the life which now is, and of that also which is to come, he closes this beautiful devotional soliloquy: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

In his consolations, and in his afflictions, David was not only a prophetic, but a typical person. In many things, he was an ensample to believers, on the one hand; and a figure of the Christ, on the other. This must have already occurred to the intelligent reader, from some of the quotations which we have had occasion to produce,

especially that one which was taken from the 16th Psalm. Although the book of Psalms does not appear to have any precise general arrangement, yet it is observable, that parcels of the Psalms are, in various parts of the book, grouped together, from the similarity of their subjects. Agreeably to this observation, it may perhaps be affirmed, that, as the 22d Psalm describes the sufferings of the Christ, and the glory that should follow; and as the 24th Psalm celebrates his entrance into that glory; so the 23d Psalm represents him, notwithstanding his engagement to lay down his life for the sheep, as "anointed with the oil of gladness above his fellows."

ONESIMUS.

REPLY TO A QUERY ON HUMILITY.

(Gentlemen,—If you consider the following remarks at all calculated to elucidate the Query, (No. 1.) proposed by Minimus in your February Number, you are at liberty to insert them in your valuable miscellany.
N.)

QUERY.—"Does true Humility prevent us from discovering the real excellencies of our own character; rather does it not teach us to ascribe the glory of them to God—and, if so, how was it that Paul could call himself 'less than the least of all saints,' when he must have been sensible that many were his inferiors in religious affections and holy character?"

Among the Christian graces which adorned the exemplary character of the great Apostle Paul, it is generally admitted, and it appears pretty evident, that humility held a distinguished place. Not that strained caricature of humility, which disclaims the possession of any good, in order to procure the praise of all. Not that dejection of spirit, which a new convert not unfrequently feels on a survey of the unbounded depravity of his own heart, and which

causes him to exclaim, in bitterness of soul, "Behold, I am vile!"—Many things appear essential to humility, of which a low opinion of ourselves is but one. It is impossible to experience this state of mind, until we have attained to some knowledge of the Divine nature and requisitions—and even then we cannot feel the humility inculcated by the Gospel, until we know something of the "grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." It must be a view of the infinite goodness of God, that shows us, in its true light, our own depravity—this view alone, would be accompanied by despair; but when we can look at the Divine goodness, engaged to raise us from our depths, and finally to assimilate us to its own glorious likeness, a sacred hope mingles with our feelings, that enables us to believe "we can do all things through Christ strengthening us," while we are equally convinced, "that in us, that is, in our flesh, dwelleth no good thing." Every Christian is supposed to know more of his own heart, than of his neighbour's. And, though we believe the hearts of all mankind are equally depraved, still there are sinful thoughts and desires in our own, which we cannot, we dare not attribute to another. Every one knows the mercies that have been individually bestowed upon him, and he only who has been the recipient, can be aware how far he has been the abuser, of them. That which is not metaphysically, may be morally true, and therefore, in this view of the subject, true humility would prompt every Christian to *feel*, if not to say, "I am less than the least of all saints." But St. Paul appears to have been actuated by a feeling peculiar to himself, when he penned the words alluded to by your Querist. The expression occurs

only once, and in a connexion, which seems immediately to account for its use. "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." There is a parallel passage in 1 Cor. xv. 9. which may also serve to throw some light upon the subject, "I am the least of the apostles, that am not meet to be called an apostle."—Why? not because he had not the gifts, or was not honoured with the usefulness of an apostle, but, "because he persecuted the church of God." It was not from a want of perception of the grace of God within him, or of the ardour and devotedness of his piety and zeal at the time he wrote, but from a remembrance of his former enmity to that compassionate Redeemer, whose unsearchable riches he now prized as much as he once contemned them, that his spirit seemed to shrink within him, when he contemplated the eminence to which he was raised, that *he* should preach among the Gentiles the unsearchable riches of Christ. The other apostles had companied with the Lord Jesus during the greatest part of his public ministry—they had borne for his sake all the taunts and persecutions which his enemies, and perhaps among them, Saul of Tarsus, had chosen to inflict. One eminent saint had become an innocent and forgiving martyr to his rage, and when he remembered all this, and compared it with the grace now given unto him, humility *could* say nothing, but "I am less than the least of all saints"—"I am the least of the apostles, that am not meet to be called an apostle, but by the grace of God, I am what I am." The bestowment of so rich a favour, made him feel more of his original poverty; and in different degrees, we still find the same effects following an extraordinary impartation of the sanc-

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tifying influences of the Holy Spirit. Love or charity is one of the cardinal graces of the Spirit of God; where this is in exercise, a man will judge of his christian brother by his *actions*, but of himself by his *thoughts*, and experience will soon tell which he considers least in the kingdom of heaven.

MODERN DISCOVERIES.

Aeyeraí ti kaivón;

Demothones.

MR. COBBETT AND THE REFORMATION—MR. SOUTHEY AND THE EARLY BRITISH CHURCHES—MR. BUTLER AND THE ROMAN CATHOLICS—MR. NICHOLS AND CALVINISM—THE QUARTERLY REVIEW AND PROGRESS OF DISSENT.

[Whatever people may please to say, Gentlemen, about the want of originality in the moderns, there is in reality no ground whatever for this charge, as the following paper, containing a few of the most extraordinary discoveries lately made in the literary way, will amply testify. If indeed the moderns are unable to say *many* new things—if their works do not teem with novelties, whose fault is it? Whose, but our ancestors, who have already written so much, that scarcely an idea can pass from brain to paper, that has not been anticipated!

"Pereant, qui ante nos nostra dixerunt."

If we had but been born before our fathers!—]

I.—MR. COBBETT, worthy man! has lately been proving, to the satisfaction of that liberal and enlightened class of people the Roman Catholics, that the REFORMATION has been of very evil tendency!! No doubt, in arriving at this, as well as at all his other conclusions, Mr. C. has been guided solely by the light of "REASON;"* and that with him

* "For I was not content unless I could reconcile every thing to reason."—Cobbett's Grammar, Fifth Edition, p. 118.

has so long been in a deep eclipse, that the world must not wonder that it has sunk at last into the *dead of night*. Yet the cunning man sees light dawning. A speedy return to Popery in England, an increased sale of the Political Register, and a seat in the House of Commons for Mr. C., (if indeed his *purity* will allow him to occupy a seat in such an epitome of "*national corruptions*,") are the least advantages that can be expected from this important discovery.

II.—The early British Christians are now found to have maintained a system of church government very similar to the present Establishment in England; that is, a gorgeous display of cathedrals, bishops, and other ostentatious things of that sort!! This discovery, with all its attendant honours, appertaineth to Robert Southey, Esq., Poet-laureat and Ecclesiastical Annalist,* and is recorded in his work entitled, "*The Book of the Church*," in which he moreover defends Archbishop Laud ("like to like") against the foul aspersions which he (Mr. S.) declares have been cast upon him, and proves him to have been a most pious, liberal, and saintly prelate!!†

N. B.—C. Butler, Esq. thinking that Mr. Southey, in the work called "*The Book of the Church*," hath traduced the Roman Ca-

tholics, hath published a book in their defence! Was ever the like? How droll the squabbles of some people are, Gentlemen! We can but say, in Sancho Panza's vein, "*Hard upon hard never makes a sound wall*"—"One error breeds twenty"—"*One fool makes a score, but of good men two may suffice*," &c. &c.

P. S. If you have any acquaintance with Mr. Southey, pray do get him to insert his authorities in the next edition; for really I have heard say that nobody believes him, that all parties are puzzled about answering him, and that his own party begin shrewdly to suspect that they have been *gulled*.

III.—The LEARNED* Mr. James Nichols hath just put forth two closely-printed volumes of *quotations*, to prove, that all that is intolerant in practice and principle is necessarily allied to Calvinism, and all that is liberal to Arminianism!! It is quite amusing to see how resolutely this erudite *man of letters* endeavours to establish this novel position, despite the voice of history, the evidence of facts, and—I was going to add, *common sense*; but that is a thing with which Mr. N. seems so little conversant, that it will be in vain to mention it. It is indeed that in which his *books of extracts* seem most deficient; for they have plenty of letter-press, plenty of abuse, plenty of erudition, but scarcely a particle of *common sense*.†

IV.—The Quarterly Reviewers, under the superintendence of their new editor, have made some very

* Bayes.—"Sir, my first rule is the rule of transversion, or *regula duplex*, changing verse into prose or prose into verse alternately as you please." Mr. Southey seems to have adopted this rule of Bayes's, although it must be confessed, that in his metamorphoses he has not always sufficiently preserved the distinctive characters of either verse or prose; so that it is embarrassing to decide whether the transformation has been from prose into verse, or from verse into prose.

† There was a time when Archbishop Laud used to be considered (and, as people thought, with reason) a most cruel and tyrannical dignitary of the Church, "*mais pous avons changé tout cela*!"—He is become a "*martyr*" now!

* The Arabian physician Avicenna, or Ebn Sina, saith, "that if learning be introduced into a head unfit to receive it, the brain ferments, until it is utterly exhausted." We may reasonably suppose that the brains of Mr. James Nichols have been subjected to this process long ago!

† Fourcroy calculates that *less* than a grain of gold may be spread over several hundred leaves of paper! Mr. Nichols has given us a very forcible illustration of the truth of this opinion of the great chemist!

important discoveries with regard to the progres of dissent. 1. They say that it is increased with the increase of population!!* 2. From an unworthy "spirit of commercial speculation," which leads to chapel-building, for the sake of filthy lucre. 3. From the little better than *pauperism* of the Establishment. 4. From our going to bed later than our forefathers!!! Here are discoveries for you, Gentlemen! Such things as these do credit to the age in which we live, and compel us to exclaim with *Ovid*,

"Prisca juvent alios, ego me nunc denique

natum

Gratulor."†

MEDICUS.

ORIGINAL LETTER.

No. VI.

FROM THE REV. JOHN HANMER
TO HIS SISTER.

(To the Editors.)

The following letter was written by the Rev. John Hanmer, son of that eminent nonconformist the Rev. Jonathan Hanmer, who was ejected from Bishop's Tawton, in Devonshire, 1662, to his sister-in-law, when under some great affliction. A manuscript copy of the letter, in the hand writing of Mr. John Hanmer's daughter, is now in the possession of one of his great-grand-children in the direct line, who has kindly permitted me to copy it for your valuable miscellany.

Feb. 16th, 1825.

T. G.

"Dear Sister,

"Tis not rashly, as the result of some casual or sudden thought, but with deliberation, and after mature advice with myself, that I thus salute you, and chose by my pen to express my mind, rather than by word of mouth; the former way having some peculiar advantages attending it above the latter, for as 'twil be a more standing lasting monument of my sincere affection, and passionate desire after your universal prosperity, soe the things thus transmitted and

lain before you, will be more capable of frequent review, and may be oftner revolved in your serious thoughts, and by that means, through the blessing of God, make the deeper impression. I have not been an unconcern'd spectator of your former and latter trials, and your carriage and deportment under the hand of God; but as became an affectionate friend and brother, have born my part of your burden, and sympathiz'd with you in all your afflictions; my desire and prayer for you is, that you may be instructed and learn obedience by the things you suffer; and my endeavours shall not be wanting, as occasion offers, to afford my assistance for your due, becomming improvement of God's fatherly chastisements; 'twil be noe small comfort and satisfaction to me, to find myself, at any time, in a capacity of being serviceable to you on this account, if either by writing or converse I may contribute somewhat towards your spiritual and everlasting good, by minding you of your proper work and great duty, and directing and quickening you to an holy faithful performance of it; that by this means, as you have drank of the bitter cup, and smarted under the rod, soe you may tast of the love and partake of the consolations of God, while you reap the sweet and blessed fruits of those sharp and pungent trials with which you have been exercised.

I hope and believe I speak to one who hath had serious and solicitous workings of heart about the matters of religion, and such as concern a future eternal state; and am willing to persuade myself there have been secret solemn transactions between God and your soul, out of a deep conviction 'tis necessary you should make your peace with him through Jesus Christ; and that in order hereunto you have given up your name to him, consented to the terms

2 A 2

* "Quare facit opium dormire? Quia in eo est virtus dormitiva."

† Let antiquity delight others: I congratulate myself that I was born in modern times.

of his covenant, and unfeignedly chosen him for your God. If soe, give me leave to reason with you about the righteous acts of the Lord, to mind you of your engagements and urge the obligations which result therefrom. The name you bear, the profession you make, call loudly on you to consider, you are not your own, that yourself and your's are devoted to the will and pleasure of another, whose right is confirm'd and strengthened by every repeated act of resignation which you doe or ought daily to make in your stated addresses to him; now what can follow hence but that the supreme will of your rightful Lord ought always to give you law? that 'tis meet and just you should observe and acknowledge him in all your wayes; follow his conduct, submit to his hand, and patiently await his pleasure, reck'ning with yourself that he best knows your state and frame, what you need, and what will most conduce to your real good; that 'tis presumption and folly to prescribe to him, to choose for yourself or to be passionately solicitous in such and such instances, to have your own desires fulfilled and gratified. A principle of grace, and religious fear, soe far as it rules in the heart, will make it tender and cautious, lest we should invade God's right, and assume to ourselves what he claims as his peculiar; and work in us a deep sense of our own insufficiency; 'twil dispose to becoming awefull thoughts of divine conduct; and incline us to admire and adore the wise and Holy God in all his wayes and works: 'twil make us dread to censure what we cannot well understand, or to put harsh constructions on such surprizing providences as seem to look on us with a severe and terrible aspect. Its great design and proper tendency is to subject the creature to its blessed Creator; to make us will-

ing to ascribe and give to God the things that are God's; to unite our hearts and keep them in a calm composure and sweet serenity in the midst of the hurries and vicissitudes of a vain deceitful world; whilst it suits our spirits to our portion, and reconciles us to whatever divine wisdom doth ordain and allot for us.

My counsel then, and request to you, dear Sister, is, that you would seriously examine how far this blessed principle has exercised its power over you; and whether or noe you have, in and under your late trials been in a due measure aw'd and influenc'd by it. What you feel within is only known to the searcher of hearts; he sees and observes how you interpret and resent those solemn dispensations of his, which have soe loudly cal'd for the exercise of your faith and patience. We can discern only what outwardly appears, and from thence may form our conjectures of the secret workings of your spirit. Pardon me, then, if, from what is soe obvious and apparent, I cannot but express my jealousy concerning you, lest you fail greatly in your duty, and fall vastly short of what your blessed Lord doth require and expect: There seems, now and then, to be too great an appearance of a repining temper and fretful discontent, as if you were angry at the rod of God, and weary of his corrections; a strange kind of resolved silence, not any manifestation of willingnesse to receive and improve the counsel of your sympathizing friends, or to adore and justify the Holy One in his mysterious and awful wayes: they that wish you well, and watch opportunities to offer what they can for your support and relief are discourag'd and repulst, when you expresse but an ill resentment of their offices of love, and are noe way open and free to declare the workings of your own heart, and

the sense you have of the wisdom and equity of God's proceedings, and ready candid acceptance of their endeavours to compose and comfort you. Oh, what a lovely sight is it, to see a Christian, when grievously afflicted, in a smooth, sweet, submissive, resigned frame; quietly, contentedly bearing the yoke, which a divine hand imposes, well pleased with God and man, because infinite wisdom and goodness assigne our portion, and dispense in weight and measure what the exigencies of our present state require? 'Tis hard, 'tis true, to flesh and blood; but pray consider, is this the principle you are acted by? Doe you not pretend to one higher and better? Have you faith, or have you not? If you hope you have, should it not be kept in exercise, and enable and incline you to speak and act above, beyond the power of flesh and blood? Have you tasted that the Lord is good, and should not your tongue utter his praise? Hath he not corrected in measure, and mingled mercy with judgment? Say not your burden is great, but rather wonder your iniquities have not provoked to greater displeasure: Compare your comforts with your afflictions, you'll quickly find the former exceed, and arise to a much greater proportion. What, should a living man complain? Is not death the wages of sin? How gracious is the Lord then, that spares transgressors, who lie open to his fatal stroke? Yea, not only life given for a prey, but alsoe a thousand blessings besides, for the support and comfort of it; and shall all be overlookt, and little accounted of, because not gratified in what we desire? Because crosst in some darling delight, on which perhaps our hearts were too passionately set? God's way is certainly best; not what we choose, but what he despenses, is most capable of being improved to our greatest advantage: Stir up then, and exert, as well as you

can, the grace which I trust the Lord hath given you; bless him both when he gives and when he takes; let not any worldly crosse sink or sow'r your spirit: your resentments are too keen and pungent, when they render you unmeet for delightful approaches to God, or comfortable converses with your Christian friends. Permission is given to the workings of nature, in case of dolorous afflictions, but needful and requisite it is, that they be ever under the restraints and conduct of supernatural grace: we may sometimes warrantably mourn, but must remember, that when we doe soe, it ceases not to be a Christian's duty to rejoice in the Lord. There is a beauty, and lovely order and harmony in the rules and laws which God prescribes; by consulting our duty we pursue our own peace; we ever walk both safely and comfortably soe far as we steer by divine direction; then darknesse, confusion and trouble arise, when we foolishly take upon us to prescribe to ourselves, and break in upon God's establishment."

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ABRAHAM SHARP'S LIBRARY, &c.  
GENTLEMEN, — I have often thought of endeavouring to collect for your miscellany, brief notices of those libraries, or collections of books and MSS., which, though little known, are still to be found in some parts of the country. The name prefixed to this paper, is, no doubt, familiar to some of your readers, although few of them may be acquainted with the circumstance that Mr. Sharp's singularly-contrived study (over which is his observatory) still remains, together with several mathematical instruments, made by his own hands, a considerable number of his books, a large quantity of letters, mathematical and astronomical calculations, &c. &c. His study, at the termination of a long winding passage, consists of an outer and

inner apartment, the latter of which, there can be no doubt, was the favourite place of his seclusion from all interruption or annoyance, while the former, it is said, was the place where his food was usually left, and where it was often suffered to accumulate, meal after meal, without being touched; the place beyond which his domestics were not accustomed to proceed without special leave. Amongst his printed books are many of the periodicals of the day, while his MSS. consist of a pretty long poem about London, a treatise in Latin on the influence of religion on the passions, a number of mathematical papers, a volume of sermons and heads of sermons, which he seems to have taken down at the time of hearing them, and a considerable quantity of letters by Flamsteed, Sir Isaac Newton, &c., and some written by Mrs. Sharp after the death of her husband.

I am sorry that I have not had an opportunity of inspecting this collection, and am induced to address you without waiting for such opportunity, from having understood that these valuable relics were at present in danger of being destroyed. In the correctness of my very intelligent informant I have, however, the fullest confidence. In conclusion, I cannot but regret that there should be no detached memoir of this excellent man.

VIATORIVS MERCATOR.  
*Rochdale.*

#### ON THE SPIRIT OF MODERN POPERY.

THERE is a question of no ordinary moment, respecting which there exists a diversity of opinion among the religious world, as well as among the community at large. It respects the nature and spirit of popery. There are some who think, that in this enlightened age, or at least in this land of light and

liberty, its genius is changed and its spirit is reformed;—that popery is not now what it once was; that the diffusion of knowledge has neutralized some of its bad qualities, and that the spread of Gospel light and of liberal principles, has altogether had the effect of bringing the members of that communion to an improved state of feeling, and more enlarged and catholic views:—but, for my own part, I really cannot see on what grounds such an opinion is founded. It is not my intention to agitate any political question; but merely to make a few general remarks on this important subject.

We see, by facts which come under our own observation, that the papists of the present day evince the same inveterate hostility as they have ever done to the diffusion of Gospel light by means of the circulation of the Scriptures. We need only look to the transactions which are taking place in the sister-kingdom for a proof of this assertion. The priests may be loud in their praise of the Bible; they may profess to venerate its author, and to receive its communications as divine; they may maintain likewise that their church does not interdict the reading of the Scriptures by the laity; but how does their conduct correspond with their professions? Do they circulate the Bible? Do they endeavour to bring it within the reach of the poor? No. By all the authority which they possess over their deluded people, they forbid them to read it. And why? Because it is by keeping their flocks in ignorance that they hope to preserve their influence. They have admitted that the indiscriminate reading of the Scriptures is not compatible with the safety and existence of popery. Knowledge, indeed, is a foe which they have reason to dread as the worst of enemies; and if they would retain their authority over the faith and consciences of their flocks—if they

would still be looked up to as oracles; if they would still be the objects of blind veneration; and if they would have any faith placed in the mummeries they exercise, and in the lying miracles they pretend to perform, the people must be kept in ignorance; every avenue and crevice that would admit the light must be closed, and the reading of the Scriptures must be discountenanced.

Bigotry, cruelty, and persecution, have also been the distinguishing marks of popery. The blood of the martyrs has been shed to glut its intolerant rage. The thunders of the Vatican have been hurled on those who dare to think for themselves. To prevent the growth of what was termed heresy, the Inquisition was established; and for the same purpose, the crusades against the Albigenses and Waldenses were undertaken. Under the influence of this spirit were committed the horrors which covered France with infamy, which struck with astonishment and awe the wondering nations, but which called forth the joy and exultation of the hierarchy of Rome, and afforded matter for the most daring blasphemy; even of offering up praises and thanksgivings to Almighty God in commemoration of an event the most diabolical that stands recorded on the pages of history. But, it may be said, these were deeds which were perpetrated in gone-by days of ignorance and darkness, and at the idea of which the papists of the present day would shudder. But who can say, that if the same opportunities were again afforded, the same scenes would not be acted over again. In the present state of Europe, perhaps, it is hardly possible they should be repeated, because men have awaked from their long slumber; they begin to feel the chains which have enthralled their spirits and fettered their consciences; and public opinion controls, in

some measure, even the most despotical rulers. But, whenever opportunity occurs, the same spirit still manifests itself. The Catholics of Ireland again furnish a proof of this. The behaviour of the mob and the priests, at the Discussion Meetings, shows what might be expected from the principles of popery if the power of its adherents were equal to their wishes.

In short, notwithstanding all the talk that has been made about the liberality of sentiment, which prevails among the Roman Catholics of the present day, the spirit and genius of their religion remain unchanged. We know that that religion inculcates on all its members an implicit obedience to the commands of its priests. To their authority they must submit; to their opinions they must bow, if they would escape the anathemas of their church: and so blind is the devotion which the great mass of the Catholics pay to their priests, that there is hardly any thing they would not do, when the act is sanctioned by their authority, or instigated by their advice. We see, from undeniable proof, that the majority of their priests are as bigotted, as much opposed to the diffusion of knowledge, and as firm supporters of superstition, and as bare-faced propagators of lying wonders as ever: and what security have we that individuals, inspired by such principles, and encouraged by that treacherous spirit, which has ever signalized their deeds—would not act over again the scenes of past days, were they to obtain the rule and ascendancy. Will they ever keep faith with heretics?

Let Protestants be on their guard: let every fair and open opposition be made to prevent its spread. Let argument and reason be opposed to sophistry and assertion: and never let us for a moment forget, that we are the guar-

dians of those rights as men, and those privileges as Christians, which it cost the life-blood of our forefathers to obtain, which it is our duty to hand down unimpaired to posterity; but of which popery is the sworn enemy, the natural and avowed foe. While we pity and pray for the men, let us abhor the principles which they maintain. Especially, let *Protestant Dissenters* be upon their guard; and be careful never to identify themselves with those, who, although they may now court their friendship to serve a purpose, would, if that purpose were obtained, be the first to sacrifice them to their bigotted hostility.

J. K. K.

*Kingsland Road, Jan. 1825.*

#### A HINT TO YOUNG MINISTERS ON PREACHING REPENTANCE.

AN aged Christian once said to the writer of this paper, after preaching on repentance, "I was glad to hear you on that subject; I think it is not *now* so much enforced from the pulpit as it ought to be, or as our most useful ministers in *former times* used to do." I could not help thinking there was too much justness in the remark, and treasured it up as a useful hint in preaching. Not that the good man confined his views to a dry doctrinal discussion of repentance; but he thought the important subject, in all its bearings upon human depravity, the great evil of sin, the necessity of a divine change, its practical influence, and attendant blessings, were not sufficiently set forth. For when repentance is rightly considered, how wide a field for discussion does it open, on the most essential truths of Christianity! Who can properly enter into this subject without laying open the deep-rooted evils of the heart, the strict demands of a holy, but righteous law, the entire separation of man from God, his wretched con-

dition, and only way of recovery? If all these topics are not largely discussed on every occasion, when treating of repentance, they must necessarily be brought to view, and will forcibly strike the mind from the very nature of the subject.

And when it is recollected how much repentance is insisted on, both in the Old Testament and the New, can there be any doubt, that this, in all its bearings, ought to form a prominent feature in public discourses? The great cry of the prophets was, "repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin."—"John came preaching, repent ye, for the kingdom of heaven is at hand." Thus we are told, Jesus began his ministry. His first disciples also, "went out and preached, that men should repent." And in the Acts of the Apostles, what forcible appeals have we on this subject. May we not from hence judge how much they made it the matter of their preaching? And ought they not to be the examples of all who minister in holy things? But are they so much followed in this particular as they ought to be? Is it not too much the custom of some in the present times, and especially with some young ministers, to think what *display* of eloquence they shall make, what subjects they shall choose that are most pleasing, or how they may gain most applause and popularity; while they pass over those things which are most humbling to the pride of man, forget to lay the axe at the root of the tree, and think not at all, or too little, of winning souls to Christ.

May not the mistakes of many in religion, and the departure of some from the profession of it, be traced to this cause—the neglect of enforcing the necessity of repentance, and of following it out in all its reality, evidence, and effects? It may be they stand fair



with the world, attend to the externals of religion, are active and zealous in some works of benevolence, and they think all is well with them; but alas! they may be strangers to their own hearts, feel no abasement of mind for the exceeding sinfulness of sin, and can hardly be persuaded they are so totally depraved, as to have no good thing in them; for they have rarely been pointed to these things, or if they have, it has been in such a manner, that they thought it could not apply to *them*, but only to the notoriously wicked. Hence, after a time, too many forsake the way in which they *seemed* to be going—circumstances change, and they change with them—the shadow of religion drops from them, and they walk no more with us. Is not this too often the case in this day of great and easy profession? But would it be so frequent, if the *principles* of personal religion, which must begin in a broken heart and contrite spirit, were better understood? Were they more frequently and powerfully urged, it might be a check to the *pretenders* to religion, and would be no hinderance to the *real* subjects of it: they might, indeed, be led to more inspection of their hearts, and circumspection in their lives; but would not be discouraged in their religious course, but would rather be helped in forming a right judgment of themselves, and strengthened in their hopes: thus the cause of God would be better promoted, and not so often wounded by defections.

Let me, therefore, press it upon all who are entering the Christian ministry, to be particularly mindful of this important subject, “repentance towards God.” Let them not be indifferent to any thing that may fit them for their great work, be of help in it, or render them acceptable; but, if they would be approved of God, let all be made subservient to this end, the calling

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of sinners to repentance. Let me recommend them to study the writings of our forefathers, those masters in theology; not to follow the quaintness of their expressions, but to see how prominent they made the inward work of grace, to imbibe the spirit with which they were so richly endowed, and to adopt the energy of sentiment on the most essential truths of Christianity with which their works so much abound. “I wish,” said an eminent minister of the present day,\* “our young ministers would read the works of the Nonconformists more.”

Should these hints, which are tendered in christian affection to my younger brethren in the ministry, be of use in directing their attention more to this important subject, the desire will be answered of one, who wishes they may be instrumental in “turning many to righteousness, and shine as stars for ever and ever.” A.

#### ON THE PROFANATION OF THE SABBATH.

No one of the precepts which are contained in the decalogue, is broken so publicly, so generally, and with so much effrontery, as is that one, which enjoins the sanctification of the Sabbath. The crowded city, the highways, the lonely paths, and even the solitary fields, present on the Sabbath-day a melancholy proof that men are prone to forget those things which God most solemnly commands them to remember. On this sacred day, business is prosecuted, and pleasure pursued with as much avidity, as if these were the only ends for which man had received his existence.

While the christian philanthropist has just reason to rejoice, when he contemplates the kindness of Providence in the general pros-

\* Rev. Mr. Jay, of Bath.

perity of Britain, in the wide extension of her commerce, and the revival of her trade; in the rapid advancement of sciences, arts, and literature; in the spirit of benevolence manifested, by her numerous institutions and associations, for alleviating the misery, or promoting the happiness of mankind; in the combination of intellect, energy, and love displayed by unwearied exertions to communicate to the whole world the blessings of the Gospel, and in the encouraging tokens with which God has been pleased to favour these endeavours to act in the spirit of Christianity; yet he has just reason for deep humiliation, and to mingle fear with his rejoicing, lest the sins of the Sabbath may yet prove a weight so ponderous, as to bring down his beloved Britain from that high station in which Providence has placed her; and lest it may be found at last, that the wealth, the luxuries, and the enjoyments, which have been obtained from the robbery and sacrilege of the Lord's-day, may be to Britain as baneful as the gold and the garment which Achan purloined from the devoted riches of Jericho, were to the children of Israel. We should bear in mind, that the enormous guilt contracted by the profanation of the Sabbath is truly alarming, and the wide-spreading and increasing desecration of that holy day is portentous of an awful reverse. If the Lord visit us in judgment for these things, mourning, wretchedness, and woe will be our recompense. These are considerations which ought to excite every lover of his country to bestir himself to ward off, by prayer to heaven, and persuasion to men, the dreadful consequences of such conduct.

My mind has been deeply impressed with four plain propositions respecting the Sabbath, which I shall notice in four distinct papers.

*The Sabbath was appointed to be a constant memorial of the perfections*

*of Deity, manifested in the work of creation.*

The creation of the universe was a work so unique, so stupendous, so interesting, that it deserved some monument, which might regularly and frequently invite man to contemplate and adore, with veneration, gratitude, and love, Him, who, in this work, manifested such wisdom, power, and goodness. Much, indeed, might be said of the wonderful things displayed by the heavens, and the marvellous things exhibited by the earth; but, passing by all these at this time, let us for a moment consider man. And every thing about man, whether it be his living corporeal frame, or his immortal spirit, with its numerous powers, is so wonderful and so valuable, that the creation of such a being, though no other thing had ever been made, deserved to be commemorated by a lasting memorial. We might enlarge on the works which man has accomplished, on the sciences which he has discovered, the arts which he has invented, the deeds of glory and heroism which he has achieved, the thought, and intellect, and fancy, and feeling which he has exhibited, in the multitude of volumes which he has written; these things and many others prove him to be a wonderful piece of workmanship. But there are things connected with the creation of man, which indeed far exceed these in value. Man was made in the image, and after the likeness of God; man received a body capable of becoming the temple of the Holy Ghost; man received such a nature as was capable of being joined to Deity itself in a personal union. It is impossible to imagine any circumstance whatever, that could more fully prove the dignity and the value of that nature, which the Creator bestowed on man, than the fact of the glorious person of our Lord Jesus Christ. And surely the creation of such a nature, as

was capable of being invested with such honour, and exalted to such glory, merited a memorial continually to record it.

And certainly, no memorial could be so suitable, as the appropriation to that purpose of a portion of the time, by which the duration of created objects is measured. Divine wisdom has selected this memorial, Divine authority has established it, Divine example has consecrated, and Divine goodness has blessed it.

The Sabbath taught man to look upon every thing in the proper light, and to mark the difference between the creature and the adorable Creator.

Had the Sabbath been duly regarded, idolatry had never appeared in the world, as it has done, and brought the intellect, conscience, and affections of mankind, under that dreadful thralldom, which at this very time is destroying so many millions of our fellow men. The Sabbath, from week to week, recalls man to the grand truth, that all things visible and invisible were made by Jehovah, and that they all are his servants, dependant on his pleasure for the continuance of their existence. And had men regarded this memorial as they ought, they never would have thought to invest any creature, however high, with the attributes of Deity.

But how was the glory of the human intellect laid low, when men, professing themselves to be wise, became fools, by glorifying the creature more than the Creator. Contemplate the misery and the degradation of the poor idolator, lying prostrate and trembling before a carved image of wood or stone. Consider the terrors of his heart, and the slavery of his mind, as he is attempting to sooth his fears, in deprecating the vengeance of his idol, by means as foolish as the object of his worship is vain.

During one of the grand festi-

vals, visit the temple of Juggernaut, and behold in the wickedness, the wretchedness, and the not infrequent death of the devotees, what has resulted from the loss of the Sabbath.

But what can be said of the profaners of the Sabbath in Britain? for them there can be no excuse. In the noon tide of light, they exhibit a mind enveloped in lurid darkness; amidst innumerable benefits they exhibit a heart, which the kindness of heaven itself cannot soften. As far as they can, in their own persons, they reduce the dignity of human nature to the level of the beasts that perish. By their conduct they upbraid their Creator for having made them men. Instead of being the priests of the creation, to present the hymn of praise for the world, they are the willing slaves of the god of this world, to fulfil his will, and do his drudgery in producing confusion in the works of God.

When you see a Sabbath-breaker, you behold one whose deeds manifest consummate folly, and you have reason to take up the lamentation over him—"O! that he were wise, that he would consider his latter end."

Every Sabbath-breaker is an idolater; he accounts the things that are made of more worth than the glory of him that formed them. And this is his conduct, in the land of Bibles, in the land of churches, in the land of ministers, in the country which proclaims that religion is a part and parcel of its laws.

*(To be continued.)*

#### HISTORICAL AND DESCRIPTIVE ACCOUNT OF DISSENTING IN- STITUTIONS.

##### No. IV.

HOMERTON ACADEMY.

*(Concluded from p. 133.)*

An ancient mansion at Homerton,  
near London, which had been oc-

cupied as a school by the Rev. S. Hawtyn, was recommended to the notice of the Society, in 1768, as pleasantly situated, and capable, with some alterations, of accommodating the academic family. The Committee appointed to view the premises approved of the recommendations, and the lease was immediately secured. The estate, which included, besides the mansion, two or three small houses adjoining it, was also offered for sale, and as it was a copyhold, held under the manor of Hackney at a small fine certain, the Society wisely resolved to attempt its purchase, which was at length effected for £1,780. The whole premises required extensive repairs, and some important additional buildings, to render them convenient, the completion of which cost £1,945. more, so that before the work of instruction commenced at Homerton, the Society had expended £3,725. which compelled them to sell out all the property which they possessed in the public funds, and to make a vigorous appeal to the liberality of their friends, by which the debt was happily discharged.

In September, 1769, the venerable tutors, Drs. WALKER, CONDER, and GIBBONS, commenced their lectures at Homerton, which now assumed more of the collegiate character than had been before seen amongst the dissenters. But they had laboured to secure these accommodations, and other men were soon "to enter into their labours;" for scarcely had a year elapsed, when the classical chair became vacant by the death of Dr. JOHN WALKER. This gentleman had sustained the office of classical tutor for nearly thirty years, for which "he was eminently qualified by extensive and accurate learning," and by his wise and consistent conduct he contributed in no small degree to preserve the reputation, if not the existence, of the Institution. His

attachment to his beloved pupils was discovered through life, and even in the midst of the incoherent wanderings of his dying hours he was engaged in teaching and admonishing his endeared charge, or in presenting earnest prayers for them to that God in whom he found consolation amidst the struggles of mortality.\* A united committee recommended the REV. DANIEL FISHER, of Warminster, to succeed Dr. Walker as Classical Tutor, which was adopted by the joint societies, and he entered upon his office in December, 1770, and also became Resident Tutor, as Dr. Conder wished to retire from the fatigue of presiding over the domestic establishment.

The evidence of growing infirmities which the removal of Dr. I. CONDER to the seclusion of a private residence affords, will prepare the reader to learn that on the 30th of May, 1781, this venerable man terminated the academical labours of twenty-seven years in death, having attained, with honour to himself, and much usefulness to the Church of Christ, to his sixty-seventh year. "An event," says Dr. Winter, "which we who were his pupils, felt in unison with a large circle, for he was greatly and deservedly beloved."

Dr. Fisher was by the united vote of the societies raised to the theological chair, vacant by Dr. Conder's decease, and Dr. BENJAMIN DAVIES, who had presided over the Fund Board Academy at Abergavenny for fourteen years, in a manner truly honourable to his own character, and most beneficially to his pupils, was, through the medium of the Rev. James Webb, of Fetter Lane, invited to the classical chair at Homerton, which he accepted, and first occupied July 1781.

Dr. Thomas Gibbons, having entered on the office of tutor in

\* Vide Bogue and Bennett's History of Dissenters, vol. iv. p. 259.

the meridian of his days, long survived his first colleagues, and continued to instruct his pupils in logic, metaphysics, ethics, and rhetoric for more than thirty years, and always communicated to them the valuable fruits of those studious researches, which he diligently continued to the close of life. Having spent the whole of a day, in February, 1785, in his closet, he visited a coffee-house about eight o'clock to read the evening paper, when he suddenly fell speechless on the floor, and being conveyed home, languished five days, and then with a pleasing countenance, though unable to articulate, he died, 22d February, in the 65th year of his age.\*

DR. HENRY MAYO, pastor of the church in Nightingale Lane, but now of Pell Street, was chosen to succeed Dr. Gibbons in the Belles Lettres department, and is declared by Messrs. Bogue and Bennett to have been "a more able man" than his predecessor. The compiler of this article regrets that he has no source of additional information respecting him, and can only add, that he fulfilled the duties of his tutorship but six years, as he was removed by death April 4th, 1793. Some time before the Doctor's decease he had been unequal to his office, and the other tutors divided his duties between them, and as they did not complain of their increased labours, the office of *third* tutor was permitted to expire with Dr. Mayo.

Dr. Davies was called in October, 1786, to surrender a beloved wife to the tomb, and this bereavement produced a depression of spirits so inveterate as to compel him to resign the office of Classical Tutor at Midsummer, 1787.†

THE REV. JOHN FELL, pastor of the church at Thaxted, in Essex, and once a student of this

Institution, was chosen to succeed Dr. Davies. He possessed a high reputation for critical acumen in biblical knowledge, and gave to his less learned brethren innumerable solutions of classical, theological, and biblical difficulties which they proposed to him. His "Essay on Demoniacs," in answer to the Rev. H. Farmer, increased his literary character, and he left Thaxted, amidst the many regrets of his attached friends, and commenced his tutorship September 12, 1787, and with it the domestic presidency. Dr. Henry Hunter, in his Funeral Sermon for Mr. Fell, says, "That long before he entered on this charge, a spirit of discontent, of insubordination, and of impatience of authority, had unhappily found its way into this seminary, to the no small reproach of both learning and religion, and had given solid uneasiness to more than one of Mr. Fell's predecessors. The introduction of a new tutor, though of acknowledged merit, did not allay the ferment, and our friend had soon too just cause to regret the calm delights of a country congregation, and the pleasure of instructing a few tractable and affectionate pupils round a board and a fire-side which he could call his own."\* If this statement of the temper which prevailed amongst the students be correct, it must, indeed, have been a matter of regret, not only to Mr. F. but to all the friends of the Institution, that he should have accepted the office at so inauspicious a season, for, while his high literary merits could not be doubted, the irascibility of his temper was too well known, even among his Essex pupils, to leave a doubt, that if he were brought into such trying circumstances, it would betray him into

\* Vide W. Wilson's History of Dissenting Churches, vol. iii. p. 178—183.

† Vide Memoir of Dr. B. Davies, Evangelical Magazine, vol. xxvii. p. 221.

\* Vide Dr. Hunter's Sermon, "The Intellectual and Moral Difference between Man and Man," preached at Old Jewry, September 24, 1797, on the death of the Rev. J. Fell.

conduct not to be justified. This appears to have been the case, and a committee therefore resolved, though perhaps with too much precipitancy, in May, 1796, to expel this distinguished professor from his office. This vote is said to have produced a strong sensation on the minds of the religious public, and upon that of Mr. Fell the effect was so severe, "that he sunk under it, September 6, 1797."

THE REV. JOHN BERRY, of West Bromwich, in Staffordshire, where he was pleasantly situated in the immediate vicinity of his friends, was invited to become Classical and Resident Tutor in this Academy, in which he had received his own education, and he accepted the offer, which must have been agreeable to him, connected as it was with the recollections of his academical years, spent in the pursuits of that learning which now fitted him for so honourable a station. This place he continued to hold until Michaelmas, 1800, when the church at Camberwell invited him to become their pastor, which office he accepted; and as it is a rule of the Society that the Resident Tutor shall not be the pastor of any church, Mr. Berry in course resigned his tutorship.\*

Dr. Fisher having sustained the office of Professor, in connection with this Institution, near thirty-three years, requested, in January, 1803, of the two Societies permission to resign the theological chair, which being granted, he left the Institution with honour, after having conducted himself with exemplary prudence through the long and trying period of his presidency.

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\* The only memoir of this excellent man with which the public have been favoured, is contained in his Funeral Sermon, preached by the Rev. J. A. James, at Carr's Lane Meeting-house, Birmingham, March 25, 1821, and since published under the title of "The Character and Reward of the Faithful Minister."

THE REV. JAS. KNIGHT, pastor of the church meeting at Collier's Rents, in the Borough, was chosen, March, 1803, by the recommendation of a joint committee, to fill the place of theological tutor, which office he continued to occupy until the spring of 1805, when declining health compelled him to vacate the situation.

THE REV. JOHN PYE SMITH, who had just finished his studies in the Academy at Rotherham, Yorkshire, was called, at the close of 1800, to succeed Mr. Berry as Classical Tutor, for which, though very young, his peculiar attainments had fully qualified him. On the 16th of January, 1801, he delivered an eloquent address to the students on the occasion of entering upon the office of Resident Tutor, which having been printed for private circulation, enables us to present the reader with the following characteristic passage, the anticipations of which have been so fully realized as to place the subject of them at the head of his profession. "Your consideration and candour will teach you not to expect from a young man, in his first attempts, upon a field of exertion so very extensive, the same enlarged comprehension of mind, the same depth and accuracy of knowledge, and the same fulness and felicity of elucidation, which you will be entitled to demand even from that very person, after the lapse of years, with increased opportunities of experience and improvement. The subjects themselves are such as are congenial with my taste; and, in various degrees, according to circumstances and occasions, they have from my earliest youth occupied my attention. That attention, if life and ability are granted to fulfil my designs, it will now be my endeavour to employ with increased ardour and industry." Upon the resignation of Mr. Knight, Mr. Smith undertook, with the assistance of Mr. A. Bishop, one of



the senior students, to superintend, *pro tempore*, the whole business of the Academy. "This laborious occupation he continued for a complete year, when, at the recommendation of the Committee, he was, May 27, 1806, chosen Divinity Tutor by the two bodies, and the REV. THOMAS HILL, also from the Academy at Rotherham, was chosen Classical Tutor." This gentleman also became Resident Tutor at Christmas, 1807, Mr. Smith having resigned the domestic superintendence of the Institution.

In 1811, the Academy-house was found to be greatly out of repair, especially the roof, which was therefore removed, and a new attic-story erected, in which twenty studies were built, by which means room was obtained for separate bed chambers for the students on the second floor. Other alterations and repairs were made, and, with the purchase of some new articles of furniture which were necessary, an expenditure of £3,289. was occasioned. This sum, however, was soon obtained amongst the liberal patrons of this Institution.

The academic family, during this period, "was visited with a series of alarming providences; some of the students were taken away by death, and others, in a very precarious state of health, required almost constant care;" it was the happiness of the afflicted students to enjoy in Mrs. Hill, the eldest daughter of Dr. E. Williams, and wife of their Resident Tutor, a most affectionate and attentive nurse. The students, referring to her conduct at this period, in a memorial of her, which they drew up after her lamented decease, remark, "It was then she appeared as a ministering angel, sent to spread light and comfort through the abode of sorrow: at her presence, dejection gave place to hope, and even mortal anguish strove to assume the composure of a smile. Her kind

inquiries and unremitting attentions are deeply engraved on many a grateful heart. It will not be soon forgotten, that when bodily weakness might well have pleaded her excuse, she seemed to forget herself in her anxiety for the health and comfort of those around her." Her excellent husband was soon called to follow her to the tomb. Often had Mr. Hill, during the seven years of his tutorship, to complain of an afflicted and languishing body, the infirmities of which at length prevailed, and several weeks illness, with various alternations of revival and relapse, brought him to the gates of the grave, when he removed to Lancashire, hoping that a change of air, that last hope of the enfeebled patient, might produce a favourable result. But he at length sunk beneath the power of disease, and in the flower of his days, without pain, expired at the hospitable mansion of a friend near Prescott, on August 25, 1813, in the 29th year of his age.†

On Dr. Smith now devolved the whole burden of tuition, which indeed he had been called to sustain for several months preceding Mr. Hill's death, and which he continued to bear till January, 1814, when the REV. WILLIAM WALFORD, of Great Yarmouth, who had been appointed to succeed Mr. H., entered upon the duties of Classical and Resident Tutor, which he still performs with reputation to himself and to the Institution.

The circumstances of the Institution in 1817, led to the appointment of a Committee to inquire what plans could be formed which might conduce to its increased prosperity. They presented their report at a numerous meeting on May 13th, when their recommendations were adopted with only one dissentient.

\* Gilbert's Memoirs of Dr. E. Williams, p. 515.

† Obituary, Evangelical Magazine, vol. xxi. p. 380.

The subscription to doctrinal articles which was previously required both of the members and students, was now abandoned, and the contribution of one guinea a-year was alone sufficient to constitute a member; and to complete the revolution, the ancient appellation of the *King's Head Society* was abandoned, and that of the HOMERTON ACADEMY SOCIETY was adopted; the business of which was no longer intrusted to the uncertain attendance of an open committee of the whole society, but a select committee of twelve gentlemen, having an equal number of ministers and laymen, was appointed to manage its concerns.

In 1822, the Academy-house was found to be very insecure, and upon the survey of two eminent professional gentlemen it was pronounced to be so dilapidated by age as to be altogether incapable of effectual repair. It was therefore resolved, at a general meeting of the subscribers to the Institution, that a new building should be erected immediately behind the site of the old premises.

On the 27th of June the first stone was laid by Joseph Stonard, Esq. the venerable Treasurer, assisted by Wm. Hale, Esq. as the Deputy Treasurer, and Ebenezer Maitland, Esq. as Treasurer to the Congregational Fund.

The company, which was at once numerous and select, was addressed by Mr. Stonard, in a speech in harmony with the occasion. The Rev. W. Walford gave out some verses of the 49th Hymn of Dr. Doddridge, "These walls we to thine honour raise," &c. The Rev. Dr. Winter then delivered an impressive address, containing a brief historical review of the Institution, and replete with those devout sentiments and pious anticipations which the occasion was calculated to inspire. The Rev. Dr. Smith closed the whole service with

grateful thanksgivings, and fervent and comprehensive supplications.\*

The committees at the annual meeting, June, 1824, congratulated their constituents upon the completion of the new building. "It has been finished," says the Report, "in a manner which your committees think is creditable to the builders; and which they have reason to believe meets with general approbation." It appears from the cash account, that the total cost of this important erection is £9,453. nearly £7,500. of which has been raised by voluntary subscriptions and the sale of old materials; and the sale of £2,000. three per cent. stock has reduced the debt to £500. which, doubtless, will be speedily discharged.

At the general meeting it was also resolved, "that in future the Institution shall be denominated *The College*, and the Society which most largely contributes to its support, THE HOMERTON COLLEGE SOCIETY."

It is the object of this Institution to support twenty young men of decided piety, while pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honourable discharge of the sacred office to which they aspire. No candidate is received who has not attained his seventeenth year, or whose age exceeds twenty-two. The period allotted to the entire course of study is six years—the first *two* of which are exclusively devoted to classical pursuits, and the remaining *four* to classical, theological, and philosophical studies.

The library of this Academy has been collected partly by the pur-

\* These interesting particulars, with Dr. Winter's address, are preserved in the appendix to the Rev. J. B. Innes's Sermon, preached before the supporters of Homerton College, June 26, 1822.

chase of the constituents; partly from bequests, among which a very liberal one of the Rev. Richard Rawlins, minister of the congregation in Fetter-lane, (who died in 1757,) deserves to be honourably particularized; and partly from occasional donations. It is a laudable custom for every student, on finishing his course, to present some valuable work to the library, for the benefit of his successors, and as a memorial of his attachment. There is also a small society for the augmentation of the library, by annual subscriptions, which consists chiefly of ministers who have been educated in the academy, or are otherwise connected with it. The number of volumes is upwards of three thousand. The collection embraces many standard and excellent works in biblical and general philology, classics, Bibles and commentaries,

fathers, English and foreign theology, history, and science.

A century has well nigh elapsed since the commencement of this highly respectable Institution, during which period it has sent forth a continued supply of learned, orthodox, and holy ministers. The imperfect lists of its students which are published, record the names of many long since gathered to their reward, whose memories are yet fragrant, not only in the spheres in which they laboured, but throughout the church of God. They record also the names of many others who yet live, the lights of our churches, and the benefactors of mankind. Distant be the day when they shall be gathered to their fathers; and may a succession of such ministers be still raised up, advancing alike in heart-felt religion, in scriptural knowledge, and in the learning of the schools.

Z. Z.

## POETRY.

### "I WOULD NOT LIVE ALWAYS."

I WOULD not always live,  
I would not always lie,  
Where grief may blast the fairest flower,  
That blossoms but to die.  
I would not always stay,  
Where sorrow shrines the heart;  
Where Hope emerges in Despair,  
And light and love depart!  
What are the hopes of youth,  
The Idols of the mind;  
But sowing to the passing storm,  
And reaping of the wind?  
Earth is not—should not be,  
The immortal spirit's rest;  
Who would the ethereal eagle chain,  
Within its earthly nest?  
There is a land of light:—  
Why should we stay below,  
Where flesh and sense enchain the mind,  
And pleasure ends in woe?  
There is a land of love:  
Why should we feed our heart  
With hopes, which fair as morning rise,  
But ere 'tis noon, depart?  
The flower that lifts its head,  
And revels in the ray;  
Will find its rainbow hues dissolved,  
And lost at shut of day.  
NEW SERIES, No. 4.

The spirit seeks a rest,  
As boundless as its birth;  
Nor will it find the high behest—  
On such a waste as earth.  
When shall the spirit mount,  
Where wells of water spring,  
And bathe and cool beneath the fount  
Of Eden murmuring?  
The temple of our God  
Arises in the sky;  
When shall we tread, as Christ hath trod,  
The path that leads on high?  
Why, with a Hope so high,  
So boundless and so bright;  
A hope that centres in the sky,  
And dwells where all is light.  
Why rest we on the earth,  
And shrine ourselves in clay;—  
Forgetful of our heav'nly birth,  
Nor wish to soar away?  
The cloud that wanders by  
The unfathomable sun;  
Dissolves before its living eye,  
Weeps, and in space is gone.  
The rain-drop of the cloud,  
Falls hissing on the spray;  
Finds in the mighty waste a shroud,  
And melts itself away.  
2 C

Man is an icy tear,  
That dims the face of earth;  
A moment struggling with the fear,  
From whence he sprang to birth.

A spirit in a shrine,  
That wrestles to be free;—  
And having burst the bands of Time,  
Dwells in—Eternity.

How sweet in Fancy's scope,  
To pierce the distant ray,  
That bounds our darkened horoscope  
Where unseen glories play.

JAKUES.

### THE WORD OF GOD.

IMITATED FROM GURNALL.

"The sword of the Spirit."—Chap. x.

O HOLY word of God Most High,  
What wondrous things of thee are told!  
Thy precious stores may well outvie  
Both India's gems and Persia's gold.

The worldling's joy, that lures the sense,  
No more can tempt from paths divine,  
The happy soul, whose excellence  
Is drawn from springs so pure as thine.

Subdued by thy victorious arm,  
Death, the last foe, shrinks back and flies;  
Its pains are soften'd by thy charm,  
And at thy smile its terror dies.

Serpents and fiends of earth or hell,  
Awed by thy presence, all withdraw,  
And leave their holds for thee to dwell,  
And there proclaim thy matchless law.

The torturing fires of conscious guilt,  
Are quenched by mercy's flowing tide;  
Whilst thou dost tell whose blood was spilt,  
Whose hands were pierc'd—whose feet  
—whose side.

Ev'n now on wings of faith and love,  
Dost thou transport the soul to rest;  
For with the hope of joys above—  
The very pains of life are blest.

Lymington.

D. E. F.

### AWAY! AWAY! AWAY!

"Il conduit bien sa barque!"

Oh! that I were an airy thing  
To float the ocean spray;  
For ever, ever on the wing,  
Still floating, and still wandering,  
Away—away—away!  
Wild as the billows of the sea,  
My ever varying course should be.

I'd travel on—for ever on,  
No pause, no peace, no stay,  
Now in the storm—now in the sun—  
Nothing to seek—nothing to shun,  
Away—away—away!  
Where'er the drifting winds should blow,  
Where'er the restless wave should flow.

Why should the spirit be thus wild,  
That lives within this clay?  
Oh! man, thou art a wayward child,  
By every passing shade beguiled,  
Away—away—away!  
Thy wanderings, never—never cease—  
Thou ever art at war with peace!!

### TO A FATHER'S MEMORY.

Lost to me ere my youthful mind  
Could estimate thy worth;  
Still with my heart-strings thou art twin'd,  
My first, best friend on earth!  
And what on earth shall e'er efface  
Those scenes, which memory still can trace,  
Still loves to picture forth;  
The incidents of early years,  
When thou didst smile away my tears.

A parent's love! we do not know  
The blessing till 'tis fled!  
I seem to love more fondly now,  
My father, now thou'rt dead!  
Oh! how unwearied was thy care—  
Thy love, which nothing could impair,  
Though oft thy heart hath bled;  
Thy love, through every scene, the same—  
Unquench'd—undimmed affection's flame.

But I can never show thee more  
The love I feel for thee—  
A love I never knew before,  
Till thou wert reft from me—  
Yet shall it be a sad relief,  
A mournful solace to my grief,  
To love thy memory;—  
Oh! never shall thy name depart,  
Thou hast a temple in my heart.

And as remembrance keeps her watch  
Upon thy sacred shrine,  
Oh, that my wavering soul may catch  
Those virtues that were thine!  
To live thy life—to die thy death,  
To triumph as I yield my breath—  
Thy hopes of glory mine!—  
Through every change—through every  
scene,

Only to be—what thou hast been.

"My father! oh my father!" cried  
Elisha, when to heaven  
His only friend—his only guide,  
On wheels of fire was driven.  
And as the chariot swept the sky,  
The sacred mantle fell from high,  
And to his prayer was giv'n!  
The Prophet sought eternal rest,  
But left below his mystic vest.

My father! in thy cloudless sphere,  
I know thou canst not grieve,  
Or dim thy radiance with a tear,  
For those whom thou didst leave!  
Yet, if thy spirit still can tell  
Those forms thou once didst love so well,  
To which thy heart did cleave,—  
"My father! oh, my father!" shed  
From heaven a blessing on my head.

## REVIEW OF BOOKS.

- I. *A Summary of the Theological Controversies which of late years have agitated the City of Geneva. By M. J. J. Chenevière, Pastor and Professor of Divinity at Geneva. Originally published in French, and since translated into English, and transmitted by the Professor to the Editor of the Monthly Repository.*
- II. "Letter from Robert Haldane, Esq. to M. J. J. Chenevière," &c. occasioned by the above publication.\* Edinburgh, 1824, pp. 161. Holdsworth, Nisbet, &c.
- III. *A Vindication of those Citizens of Geneva and other persons who have been instrumental in the Revival of Scriptural Religion in that City, occasioned by the statements of M. J. J. Chenevière, and Robert Bakevell, Esq. London, 1825, pp. 78. Holdsworth.*

SWITZERLAND and Geneva are names which are embalmed in the recollection of all who are accustomed to trace the progress of pure religion, in the history of the glorious Reformation. At an early period of the 16th century, and at a time when men were only beginning to awake from the sleep of ages, and to open their dazzled eyes upon the glory of that light which was bursting upon Europe, Geneva exhibited to the world the illustrious spectacle of a poor but independent state, taking the lead among the nations of the Continent, and unappalled by the storm which seemed gathering around her, and in despite of the thunders of the Vatican, tearing

asunder the fetters by which she had been so long enthralled, and boldly asserting the Divine Right of mankind, in matters of religion, to follow the dictates of their own conscience.

The short-lived but successful labours of Zuinglius were followed by the still more enlightened and useful efforts of the immortal Calvin—a man whose name has sometimes been made the covert for the introduction of opinions which he would have disclaimed—but a man to whom Christians will ever look up with reverence as one of the most judicious and most gifted, as well as of the most undaunted champions of his Master's cause. Under the ministry of Calvin and Beza, and their distinguished coadjutors, a remarkable blessing rested on Geneva. She became, as M. Chenevière justly remarks, "elevated to a height of prosperity and glory which might have been thought unattainable by so small a state." Her university, founded by Calvin, and composed of men imbued with his sentiments, became the resort of individuals from all nations, who were desirous of quenching their thirst for knowledge at one of the purest fountains of sound philosophy and celestial wisdom. Geneva opened her gates to strangers who fled from the persecuting sword of papal domination, and who found in the bosom of this little republic that which they sought for in vain in other countries—a safe retreat from the malice and bigotry of their foes, and a spot where their orisons might ascend to heaven, undisturbed by the cries of their martyred brethren, and uninterrupted by the threats and violence of infatuated and misguided men.

We could dwell with delight on this glorious period in the history of Geneva—when her streets were

\* We took a very brief notice of this work in the former series of our Magazine, (see Cong. Mag. for Sept. 1824,) soon after its publication, but have deemed it deserving of more extended notice in this article, in which we intend to take a more comprehensive view of this controversy and the several publications connected with it.

crowded with those holy men who had escaped from the flames of persecution which were raging both in England and Scotland—when the spirit of true religion was widely diffused throughout Switzerland—and when even “the enemies of the Lord,” were compelled “to feign submission,”—but to what purpose should we do so, since it would only serve to enhance the bitterness of that regret which every Christian must feel in contrasting the former with the present state of that interesting country? The traveller who visits Switzerland under the impression that he will now find a succession of pastors, treading in the footsteps of those great and holy men whose names have conferred deserved celebrity on their country, will, alas! find himself grievously disappointed. He beholds, indeed, the same romantic scenery which has in all ages inspired the genius of the poet, and been the theme of the admiration of thousands. He looks down upon the same lovely vallies and beautiful lakes, and he contemplates with wonder and with awe the majestic Alps, bearing on their cloud-capt summits the accumulated snows of four thousand winters. But the moral and religious aspect of Switzerland is entirely changed.

“Tis Greece, but living Greece no more;  
So coldly pale, so deadly fair—  
We start—for life is wanting there!”

The mantle of Calvin, which seemed to descend upon some of his successors, has long since been voluntarily dropped—his doctrines have been abandoned; and in the publication of M. CHENEVIÈRE, PASTOR AND PROFESSOR OF DIVINITY AT GENEVA, we find the name of this illustrious Reformer—the founder of the University, and we may add of the celebrity of Geneva, employed as a term of reproach.

The declension of religion in Switzerland, and the total apos-

tacy of Geneva, have not been the works of a few years. But the most revolting, if not the most remarkable circumstance connected with these deplorable events, is the dishonesty with which the heresies which now disfigure it have been “privily brought in” to the church of Geneva. So early as the year 1705, subscription to the Helvetic Confession of Faith had been abolished; but this was not divulged to the world till 1725. To use the words of M. de Fernex, one of the Genevan pastors, “Content to enjoy *peace*, she did not aspire to appear to have shaken off a yoke to which others were every where else too much subjected, to lead her to hope that she would be able to make them relish her principles.” We can hardly wonder that a pastor who is attempting to vindicate the principles of an apostate church, should forget that “the wisdom which cometh from above,” is first *pure* and then *peaceable*; but we believe, that it was not for the sake of peace that a masqued battery was employed against the grand doctrines of Christianity. On the contrary, we are convinced that this plan was adopted because Geneva was not at all times sufficiently degenerate to allow these heresies to have been openly introduced—because there were “a few names even in Sardis which had not defiled their garments,”—in one word, because, as M. de Fernex himself observes, “at certain epochs her *secret* would have revolted the minds of men.”

But the process of undermining the faith of the people of Geneva, though slow and gradual, was nevertheless sure and certain. So early as the year 1758, M. D’Alembert observed, in the *Encyclopedie*, “To say all in one word, many of the pastors of Geneva have no other religion than a perfect Socinianism, rejecting all that they call mysteries.” And their coun-



tryman, Rousseau, also remarks, 'A philosopher, with a glance of the eye, penetrates their character. He sees them to be Arians, Socinians, Deists.' The subtlety of Voltaire did not permit him to lose the opportunity which was presented to him by these unfaithful guardians of a religion he detested. It was his favourite and avowed object to overturn Christianity in Geneva. With that view, when banished from France, he stationed himself at Ferney, and while, with consummate hypocrisy, he built a church, for the purpose of attempting to impose on the credulity of the Court at Paris, he employed himself in writing deistical tracts, which he sent to be sold every Saturday evening in the streets of Geneva, at the same time that he was instilling the poison of his infidelity into the minds of all with whom he associated. These tracts, which were intended for the working people of Geneva, were written in that gay, witty, and sarcastic style of which this brilliant sophist was so complete a master. And we may judge of the effect which has been produced by Voltaire, and his confederates, the pastors of Geneva, by reading the publications of Mr. Haldane and Dr. Smith, and comparing their sentiments with the accounts which are given by Christian travellers, of the general degeneracy, irreligion, and infidelity of Geneva.\*

"Scarcely," says Dr. Smith, in his able and luminous vindication, "was the venerable Benedict Pictet cold in his grave, when a general luke-warmness, and soon a manifest departure, took place with regard to the great doctrine of the Reformation, (and which I must call by an infinitely higher title, the principal doctrine of the Scriptures,) SALVATION AND HOLINESS BY GRACE THROUGH FAITH IN A DIVINE REDEEMER. After twenty years of management and secrecy, like that of the heathen

mysteries, (for thus it was judged prudent to cajole the people,) in 1725, Subscription to the Confession of Faith of the Reformed Church of Geneva was abolished.—M. C. and his party in the present day have shown themselves worthy imitators of their ancestors, and models in subterfuge. Why have they for so many years, been solicitous to avoid in their public discourses every thing as to doctrine and motive, which upon any system could be called purely Christian? Why have their favourite subjects been industry, friendship, pleasure, the care of one's health, the panegyric of their country, homage to the laws, and other topics furnished rather by Seneca, Rochefoucault, and Montesquieu, than by the Prophets and Apostles of inspiration? Why is it their habit to cover their faith, or want of faith, under general terms, designedly capable of a variety of interpretations? Why do they use language calculated to mislead and deceive: as when M. C. says, 'Each one of the pastors confessed that Jesus was a Divine Being.' They know well, that had they integrity and honour to speak out, one would say, 'I am an Arian of the old school;' another, 'I incline most to the sentiments of the Polish Socinians;' another, 'I rather attach myself to those of the modern English Unitarians;' a fourth, 'I adopt the system of the German Antisupernaturalists;' and last of all, not a few would have to confess, 'I have never taken the pains to make up my mind upon any religious doctrines or opinions whatsoever.'—pp. 2, 3.

But in turning from this melancholy picture of an apostate church—it is pleasing to think, that we are not called to look on the scene of desolation with the unmingled bitterness of despair. When contemplating the state of the church of Geneva a few years ago, its rottenness was not so apparent: but on that very account, it was the more dangerous and contaminating. At length, the secret is divulged, and even against their own inclination, the Consistory have been compelled to unmask before the world. To use M. Chenevière's own words, "Geneva is no longer Christian! is the cry which resounds in the city itself, and is heard in England, in Holland, in Germany, in France, and has even reached the inhabitants of the new world." This cry is itself a token for good—formerly things went on smoothly and

\* See also an excellent little work, by M. Ami Bost, now one of the agents of the Continental Society, entitled, "Geneve Religieuse," or the quotations contained in the publications now under review.

quietly, or if a voice was heard, it was to cry, "Peace, peace, when there was no peace." The stillness that then prevailed, was the stillness of death—that dreadful stillness, which we might suppose to reign in the streets of a city, where "the pestilence was walking in darkness." But now, when we see the disciples of Christ in Switzerland brought before Councils for his name's sake—when we behold their firmness in the midst of opposition and persecution, exciting the interest and fixing the attention of the people—when we see one and another of the pastors avowing that faith which once they destroyed—when we hear reproaches and obloquy heaped upon a goodly number of private individuals, who are stigmatised as fools,\* but who are enlightened with wisdom from above—and when we read pamphlets, written by a pastor and professor in defence of the errors of his Consistory, in which he is obliged to leave the field of fair and honourable argument, and to condescend to the arts of misrepresentation and calumny—then we seem to behold the morning star of hope rising above the mountains of Geneva, and glittering with the prospect of coming day.

But it is time that we should give a somewhat more detailed account of the publications which lie before us. M. Chenevière is, we are told, one of the ablest, and certainly one of the most bigotted champions of the fallen church of Geneva. It is of M. C. that the Rev. Daniel Wilson, in his *Letters from an Absent Brother*, thus speaks;—

"I called on one of the Professors of the University. I was grieved at the spirit of prejudice and bigotry, which he showed against all sorts of evangelical truth: a harsh, violent, impracticable man, a Socinian apparently in principle. He really frightened me by his fierce attack on spiritual religion."—Vol. i. p. 191.

M. Chenevière is highly indignant at the attempts which have been made by Christians in this country, to rekindle the dying flame of Christianity at Geneva. He considers them as disturbers of the public peace—as enemies of his country, who have violated the rights of hospitality, and persons only less odious than his fellow-citizens, who have embraced their doctrines. The misrepresentations with which his summary abounds, in every page, have been triumphantly exposed by Dr. Smith; and Mr. Haldane, with characteristic calmness and energy, has pursued his accuser through all the turns and windings of his crafty and hypocritical professions of orthodoxy, and exhibited to the world his dangerous and most fallacious doctrines in all their native deformity. Could M. C. have foreseen the exposure which was to follow the appearance of his summary, which (to afford a surer index to his real sentiments) he sent to the *Unitarian Magazine*, we think that his own sense of prudence would have led him to reserve his complaints for the ears of those, who had not the means of overwhelming his allegations with confusion. M. C. imagines, that "an offensive league is formed against Geneva," and that a sect has determined to make it a central point, "whence its Missionaries should go forth to propagate Methodism on the Continent." He afterwards remarks, "Money, promises, extravagant praises of the converts, violent abuse of the pastors of Geneva and their friends—such are the elements, the combination of which has produced theological controversies, puerile in themselves, but afflicting in their consequences." He then proceeds to detail the history of the operations of this offensive league—the chimæra of his own disordered imagination—and in accomplishing his task, there is a greater number of mis-statements than we

\* Momiers.

remember to have seen crowded into the same space by any individual laying claim to respectability.

"He has made," says Dr. Smith, "an extremely uncandid and unjust attack upon persons, whom I regard as deserving the esteem of all the friends of liberty and religion: and he has committed a heinous aggression against the dearest right and most imperative duty of mankind, the open profession and peaceable practice of religious conviction."—p. 1.

In answer to the accusations of M. Chenevière, involving as they do the character of many excellent men, Dr. Smith, on the authority of most unquestionable evidence, exposes his rash statements and unfounded calumnies. He is thoroughly acquainted with his subject, and treats it with his usual ability and judgment, and also with much energy and decision. While he does not for a moment allow his uncommon candour to disarm the force of his argument, he writes in the spirit of a philosopher and a Christian. His pamphlet abounds with most interesting and valuable information, and, independently of its utility as a vindication of calumniated men, will afford much gratification to every christian reader. His defence of that injured and distinguished servant of Christ, M. Malan, is deserving of our warmest admiration, while it uncontestedly proves that the treatment he has experienced at Geneva has been no other than "a constant course of injustice, cruelty, and tyranny."\*

#### Mr. Haldane's Letter to M. Che-

\* In regard to Henry Drummond, Esq., Dr. Smith regrets that he has not information sufficiently precise to permit him to say much in answer to the coarse and violent attack M. Chenevière has made upon that gentleman. The Doctor's presumptive opinion is however perfectly accurate; and in respect to Mr. Drummond, whose talents, and large and active benevolence, must ever command respect, M. Chenevière has displayed a contempt and defiance of truth which will seldom find a parallel.

nevière is a more elaborate production, and is intended not so much as a vindication of individuals as of the great doctrines of Christianity, which, under the guidance of his Divine Master, he was enabled to teach with such extraordinary success at Geneva. M. C. accuses Mr. H. of having come to Geneva and "invited to his house some students and ministers"—of having "occupied their minds with the mysterious points of the christian religion"—of having insisted most strongly on the contempt with which "reason, proud reason, ought to be regarded"—and of having "waged war so indiscreetly against good works, that they were spoken of with disdain in the discourses of his adherents, and in the pamphlets circulated to perpetuate his influence after his departure." It is with these charges—which are indeed the same that have been brought against Christianity in every age—that Mr. Haldane more professedly grapples.

"I shall ever," he says in this admirable letter, "have reason to bless the Lord that I have, in any degree, contributed to recall the attention of the inhabitants of your city to the Gospel of the grace of God, from which they had so generally departed. From Geneva that Gospel once sounded out to all the surrounding countries; and to Geneva, perhaps, not one among them all is so deeply indebted as the country (Scotland) in which I write. This, were it possible, would enhance the gratification which I feel in having been made instrumental in carrying back the light of truth to a place where it once shone with so much lustre, but in which it had unhappily been extinguished. To use the words of an eloquent speaker at one of our public meetings here, (the Rev. Dr. Gordon,) in reference to Geneva, 'We borrowed from them, at the Reformation, the torch with which we lighted the fire upon our altars; and cold, indeed, must be the heart which would refuse them a spark to rekindle the flame which now burns so dimly upon their own.'"—p. 19.

The picture which Mr. H. draws of the state of religion, and particularly of the instruction in the

theological academy in Geneva at that time, is truly melancholy. He says, that if they had been only trained in the schools of Socrates or of Plato, they could scarcely have been more ignorant of the doctrines of the Gospel. "To the Bible, and its contents, their studies had never been directed." He next proceeds in a simple and unostentatious, yet interesting, account of the manner in which he employed the winters of 1816 and 1817, in endeavouring to communicate divine knowledge to such of the ministers and students at Geneva as were willing to come to his house.

"The two students whom I first conversed with soon brought others; their visits became so frequent, that I suggested the propriety of fixing a certain hour for them at stated intervals. Three evenings of the week were appointed for this purpose, and eight of the students commenced a regular attendance at these times. I took the Epistle to the Romans as my subject; and this portion of Scripture I continued to explain to them during the winter. After we had proceeded for about a fortnight in this course, I was earnestly solicited, in the name of the other students, to begin anew, in which case I was assured the greater part of the theological students would attend. I accordingly did so, and their attendance through the winter, and till the time of their vacation at midsummer, continued numerous and regular. The attention which these interesting young men very soon manifested to the word of God had formed no part of their preparation for the ministry. . . . As far as I was enabled, I endeavoured to lay open to them the rich stores of religious instruction contained in the Epistle to the Romans, a portion of the word of God which, on the Continent, is very generally considered unintelligible. . . . In discarding the instruction of these reformers, they had been led to understand that they were following the superior illumination of the present age. I did not attempt, however, to make them disciples of Calvin, or of any other man; to say, I am of Paul, and I of Apollos; but to bring them to be followers of Christ, to sit at the foot of his cross, and to learn of Him who spake as never man spake. I therefore appealed to no authority, either antient or modern, but solely 'to the law and to the testimony,' always reminding them, that 'if they spake not according to this word, it

was because there was no light in them.' Isaiah viii. 20."—pp. 24, 25.

Mr. Haldane then goes on to trace out the train of reasoning which he was enabled to adopt in his discourses with these young men—and in doing so, he opens the most striking and magnificent views of the glory of the scheme of salvation—and presents it to his readers in a manner which is powerfully calculated to enlarge our conceptions of the wisdom and knowledge of God—to abase the pride of man, and forcibly to arrest his attention. We cannot afford to quote many passages from this interesting publication, but we transcribe the following:

"There was nothing brought under the consideration of the students which appeared to contribute so effectually to overthrow their false system of religion, founded on philosophy and vain deceit, as the sublime view of the Majesty of God, which is presented in these concluding verses of this first part of the epistle. 'Of Him and through Him and to Him are all things.' Here God is described as his own last end in every thing that he does. Judging of God as such an one as themselves, they were at first startled at the idea that he must love himself supremely, infinitely more than the whole universe, and consequently must prefer his own glory to every thing besides. But when they were reminded that God in reality is infinitely more amiable and more valuable than the whole creation, and that consequently if he views things as they really are, he must regard himself as infinitely worthy of being most valued and loved; they saw that this truth was incontrovertible. Their attention was at the same time turned to numerous passages of Scripture, which assert that the manifestation of the glory of God is the great end of all creation; that he has himself chiefly in view in all his works and dispensations; and that this is a purpose in which he requires that all his intelligent creatures should acquiesce, and seek to promote, as their first and paramount duty. Passages to this effect, both in the Old and New Testament, far exceed in number what any one who has not examined the subject is at all aware of."—pp. 38, 39.

Again, after answering the charge Mr. C. brings against Mr. H., of having taught that reason ought to be despised, he turns round on his opponent, and thus

successfully and forcibly carries the war into his own camp.

"But whatever you may think of my trampling proud reason under foot, be assured I never taught the students any thing so contrary to reason, indeed so shocking to it, as to desire them to believe in a mere creature as God. I did not instruct them to honour a mere creature even as they honoured the Creator, John v. 23. I did not say to them, that to a creature belongs, and is ascribed in the Scriptures, both of the Old and New Testaments, every thing peculiar to Deity; all the names, the attributes, the actions of God, as well as all the relations which God sustains to his creatures. I did not teach them, that while Jehovah is represented throughout the Scriptures, as his own last end and object in every thing, that to a mere creature the same glory is also ascribed, as the Alpha and the Omega, the first and the last, by whom and for whom all things were created. I did not say to them that they ought to believe, that in the beginning a creature was God, and was with God, and that all things were made by him, and that without him was not any thing made that was made, and that consequently he made himself. But I reminded them that 'He that built all things is God.' I did not teach them the violation of the first commandment, by representing a mere creature as the object of universal worship, equally with the Creator, who has declared, 'I am Jehovah, that is my name, and my glory will I not give to another,' Isaiah xlii. 8. But I showed them that it is because 'Christ is over all, God blessed for ever'—that he is the object of the adoration and praise of every creature. 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honour, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever.' Rev. v. 12. It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Matt. iv. 10. And it is only through the evil suggestion of one, of whose existence you are not aware, that man has ever been tempted to worship any other.

"I never taught the students any thing so diametrically opposed to the reason and the common sense of every reflecting man, as that the innumerable myriads of the human race are all "*born pure*," and yet that every individual among them, in every age of the world, and under all different circumstances, without one single exception, becomes sinful and impure, as soon

as the powers of his mind begin to develop themselves, and that in express contradiction to his nature and original constitution. Even the pastors of Geneva, you tell us, confess that all men are sinners.

"I did not instruct them to acknowledge the Bible to be a revelation from God, and at the same time to consider themselves at liberty to sit in judgment on its contents. But I showed them the folly, the daring impiety of summoning their Creator to the bar of their reason, and of receiving or rejecting the different parts of his word according to its proud decisions. I taught them that, being convinced that 'all Scripture is given by inspiration of God,' 2 Tim. iii. 16, they ought to search it with diligence, to study it with prayer, that God would open their eyes to behold the wondrous things which it contains, and to use them as rules of obedience, and as motives and encouragements in the exercise of it; and in things evidently mysterious, to bow in humble submission to the divine teaching, and to receive with adoring faith and love what they could not comprehend. In one word, I reminded them of the declaration of the apostle, which it would be well for you to ponder—'The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,' 2 Cor. x. 4."—pp. 47—50.

In the same masterly way Mr. Haldane refutes the charge of his having waged war with good works. He vindicates from this antient calumny the doctrine which he taught, in a clear and convincing manner. He shows that "it is the doctrine of divine revelation, rather than its precepts, which furnishes the chief means of advancing holiness;" and after referring to several of his publications, he says,

"I may appeal, in justification of the soundness of the instructions I gave the ministers and students at Geneva, to the happy effects that followed. It pleased the Lord, in his infinite goodness, to bless his own word to the conversion of a goodly number of them, who are now preaching the Gospel in different parts of the Continent where the French language is spoken. . . . I may mention one, as his spirit is returned to him who gave it, who is now, I trust, before the throne, beholding him, whom having not seen he loved; in whom, although he saw him



not, yet believing, he rejoiced with joy unspeakable and full of glory."—p. 70.

He afterwards subjoins a short account of the death of M. Charles Jules Rieu, Pastor of the Protestant Church at Fredericia, in Denmark. It is singularly interesting and beautiful, and it exhibits, as Mr. H. justly remarks, "an example of the triumph of faith, which nothing in modern times will be found to exceed."

Mr. Haldane next notices the effect which was produced in Geneva by the success with which the divine blessing accompanied these labours, and gives the following graphical sketch of the effect which was produced by the eloquent M. Malan's first sermon after he embraced the truth.

"But this doctrine of salvation, possessed of such incomparable energy, and when carried home to the heart by divine influence, accompanied with such signal effects; this doctrine, which had for so long a period been unknown in the pulpits of Geneva, and which formed such a contrast to what was there held forth in its Arian, semi-Arian, Pelagian, Arminian, insipid nothingness, could not be borne among you. When it unexpectedly burst on you in one of your temples, 'to the amazement of the hearers,' it was like a clap of thunder. I shall not soon forget the astonished, chagrined, irritated, indignant countenances of some who were present. Many seemed to say as the Athenians did when Paul preached to them, 'thou bringest strange things to our ears.' But far were those, who 'seemed to be pillars,' from adding, 'We would know, therefore, what these things mean, and we will hear thee again of this matter.' An interdict against appearing in the pulpit was soon after laid on the preacher, who, on account of his perseverance in well doing, has been since divested of all his offices, and driven as far as the apostate church of Geneva has been able to pursue him. Its language to him from that day to the present has been similar to that directed to the prophet of old, 'O, thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court,' Amos vii. 12."—pp. 83, 84.

The irritation thus produced gave occasion to the far-famed

articles of the 3d of May, 1817, which were brought forward to be signed by every minister before he should be allowed "to exercise the pastoral functions," and by every student before he should be "set apart for the gospel ministry" in the Canton of Geneva. We have not room to enlarge upon this unholy regulation, to prove the wickedness of which Mr. Haldane devotes a considerable part of the remainder of his volume, by showing that it militates against all the most important doctrines of Christianity.

On the whole, we have derived much pleasure and instruction from the perusal of this treatise. It is the production of one who is accustomed to think deeply and clearly, and who expresses his thoughts with corresponding force and precision—of one who is profoundly read in the sacred volume of inspiration, and who seems, under the influence of the Holy Spirit, to have found in it an inexhaustible mine of heavenly treasures. We are sure that the attacks and calumnies of M. Chenevière and his partisans have not for one moment disturbed Mr. Haldane's serenity of mind, and that while he does not cease to give all the glory to Him to whom alone it is due, he would not exchange the feelings of holy joy with which he must look back to his labours at Geneva, for the possession of all the happiness, that the man of the world ever thought himself about to grasp, on the attainment of the loftiest object of his most exalted ambition.

*For Missionaries after the Apostolical School: a series of Orations in Four Parts.*—1. *The Doctrine.*—2. *The Experiment.*—3. *The Argument.*—4. *The Duty.* By the Rev. Edward Irving, A. M. 8vo. pp. xxvii. 131. Hamilton and Co. Part I. 4s.

It has seldom been our misfortune to rise from the perusal of a work,



under the influence of more painful feelings than those of which we have been conscious, while accompanying Mr. Irving through this first portion of his lucubrations. We are sincerely anxious to do justice to his motives and intentions. We respect him as a man of talent and integrity, fitted for rendering service to the cause of Christianity in his pastoral vocation; and called by a singular combination of circumstances, to discharge some of the duties of that vocation, before personages usually inaccessible to evangelical instructors. Without any disposition to cherish the exaggerated and almost fanatical admiration, which in some quarters is entertained concerning him, and by which, we fear, he has been unconsciously bewildered; it is due to Mr. Irving to state, that he is faithful, fearless, and impressive in his ministerial exhortations, and most assiduous and exemplary in the more private functions of his office. But, unhappily, he hath wrought himself, by the energy of his "deep meditations," into some strange phantasies, both concerning himself and "other folk!" He seems to regard himself as invested with a supernatural commission to occupy his metropolitan station, and to assume the province of a dictator on various matters, theological and ecclesiastical. On every subject which calls forth his ireful passions, he points his lightning, and rolls his thunder in such a style of supremacy—"shaking the isle from its propriety," that we calm reviewers,

"Rueful, aghast, cry out on his career!"

In the work before us, as in the former productions of Mr. Irving, there are insulated passages, marked by splendour of conception, force of language, and felicity of illustration. But, as far as the scope and design of his principal arguments are concerned, it is baseless in its foundation, sophistical in the reasonings employed

to support it, and mixed up with such large portions of rhetorical declamation, and insufferable egotism, that it is difficult to suppress the emotions of surprize, regret, and indignation, which the perusal of the work must excite in every reflecting mind. Seldom has there been presented to the world a more outrageous vituperation of all the principles on which the successful movements of christian missions have been conducted, than in the harangues of Mr. Irving. He has himself represented his opinion, as "a new doctrine, in opposition to the universal practice of the churches;" and when we have adduced evidence on the subject, we feel confident, that but one sentiment will pervade the minds of our readers, respecting the Quixotic empiricism of this "master of orations." The "occasion" of this series of orations is well known. At the last anniversary of the London Missionary Society, Mr. Irving was engaged to deliver one of the annual sermons. The fame of the preacher produced, as was expected, an extraordinary degree of excitement; and, as all the world knows, most memorable was the result! The *length* of the discourse, was its least remarkable property. It was especially distinguished by the sophistry of an argument, which, if it had been duly appreciated by its inventor, and all its natural and obvious tendencies had been contemplated, ought to have deterred him altogether from his engagement. It became Mr. Irving to have felt this conviction, as the result of his own hypothesis. As far as any *peculiarity* attached to his argument, it went directly to the *impeachment and condemnation of all prudential arrangements for educating, equipping, sending out, and supporting missionaries.*

Such preparations were condemned, not on the ground of any specific mal-administration, or oc-

casional abuse, but in their abstract principle, as inconsistent with the spirit of a simple and exclusive dependence on the care of Divine Providence, and as implying a deficiency of that high-toned and apostolic independence of human resources, which it was assumed ought to characterise missionaries in every age. Hence, the most simple and economical operations of the prudential principle were reprobated, in all the forms of an obsolete dialect, and an abusive rhetoric; and were attributed by implication to carnal policy and worldly motives. A *literal* adherence to the instruction addressed by the Saviour to "the seventy disciples" was contended for, as required by the "missionary estate;" and a departure from that literal requisition was denounced, as the effect of a secular and degenerate spirit.

After such a philippic, it was surprising that so much liberality was displayed on behalf of a society, the entire machinery of which ought to have been broken up, and abandoned for ever, if Mr. Irving's declamation had been followed by its practical consequences. Common sense, however, and good feeling, secured an effectual counteraction to the paradoxes of the preacher; for which, neither Mr. Irving nor his reasonings are entitled to any acknowledgment. As a matter of course, we presume, rather than of conviction, the usual resolution of thanks was voted by the directors; and when the publication of the "Oration" was announced, we were glad that an opportunity would be afforded for a deliberate examination of its principles. The time which has elapsed since its delivery, induced the hope, that by re-consideration, the preacher would either modify or abandon his opinions. But we have been disappointed; and here, *at length*, we have "the doctrine" on the subject. It will be

some time, we imagine, before "the experiment" will be made on Mr. Irving's principles. "The argument" is at a still greater distance; and we regret that a rational exposition of Christian principles, and a candid application of those principles to all the methods of *practicable* exertion, were not considered by the preacher, as "the duty" he had undertaken to discharge, instead of unmeaning rhapsody and paradoxical declamation.

Of Mr. Irving's claim, to be considered a competent guide on these matters, we have a singular proof in the "preface" to his *Orations*.

"This is the age of expediency, both in the church and out of the church; and all institutions are modelled upon the principles of expediency, and carried into effect by the rules of prudence. I remember, in this metropolis, to have heard it uttered with great applause in a public meeting, where the heads and leaders of the religious world were present, 'If I were asked what was the first qualification for a Missionary, I would say, Prudence; and what the second? Prudence; and what the third? still I would answer, Prudence.' I trembled while I heard, not with indignation, but with horror and apprehension, what the end would be of a spirit which I have since found to be the presiding genius of our activity, the ruler of the ascendant. Now, if I read the eleventh chapter of St. Paul's Epistle to the Hebrews, I find that from the time of Abel to the time of Christ, it was by *faith* that the cloud of witnesses witnessed their good confession and so mightily prevailed; which *faith* is there defined the substance of things hoped for, the evidence of things not seen; whereas *prudence* or *expediency* is the substance of things present, the evidence of things seen. So that faith and prudence are opposite poles in the soul, the one attracting to it all things spiritual and divine, the other all things sensual and earthly. This expediency hath banished the soul of patriotic eloquence from our senate, the spirit of high equity from our legislation, self-denying wisdom from our philosophy, and of our poetry it hath clipt the angel wing and forced it to creep along the earth. And if we look not to it, it will strangle faith and make void the reality of the things which are not seen, which are the only things that are real and cannot be removed. Money, money, money, is the universal cry. Mammon hath gotten the

victory, and may say triumphantly (nay, he may keep silence and the servants of Christ will say it for him), 'Without me ye can do nothing.'"—pp. xiv—xvi.

Having started the topic of *expediency*, he proceeds to an irrelevant flourishing about "poetry," and "politics, and economics, and *chrestomathics*, and such other thistle-like productions;" and then turning round to the same topic, he thus exclaimeth—

"Truth will not retaliate upon prudence the evil aim which she hath bent against her and all her daughters: but, upon the other hand, will bestow even upon prudence a heavenly form. For faith is the substance of things hoped for, and therefore is ever looking onward; it is the evidence of things unseen, and is therefore ever looking beyond the present. Futurity is its dwelling-place. And, therefore, as it grows in the soul, it makes it full of forecast and consideration. And forecast and consideration being in the soul, it must be prudent, provident and prudent, with a true wisdom, which, making its calculations for eternity, applies them also to time. Hence it is written, that godliness hath the promise of the life that now is, as well as of the life that is to come. Hence, also, the moment you make a poor man religious, you make him sober and economical and prudent. Hence, also, the most faithful and religious nation upon the earth, is also the most prudent and prosperous on the earth. So that prudence, in the end, will grow upon that same stem whereon grow poetry, sentiment, honour, patriotism, virtue, and every other form of invisible truth—upon the stem of that tree whose leaves are for the healing of the nations."—pp. xvii, xviii.

We pass by the characteristic eulogium on the well known cardinal virtue of his countrymen, and ask, on what grounds Mr. Irving was led to the forced and unwarrantable construction of this same "prudence," when he heard it extolled in a public meeting, as an essential and indispensable qualification for a missionary? Could he believe, that the respected and highly esteemed individual who made the statement, that excited so much "horror" in his sensitive mind, meant by prudence, either the cunning of a low and secular spirit, or the political expediency

of an intriguing and ambitious spirit? It is obvious, in spite of all the misrepresentations of Mr. Irving, that by "prudence" was intended—not jesuitical manoeuvring, but an enlightened and judicious adaptation of Christian principles to all the circumstances in which a missionary might be placed—a conformity to the apostolic precedent, of "becoming all things to all men, if, by any means, some might be saved." The Caledonian orator might have felt a similar "horror and apprehension," on reading the apostle's exposition of his prudential principles: and have condemned a still higher authority that enjoins christian ministers to be "wise as serpents," and to "beware of men!"

Still more unjustifiable is the insinuation, that by prudence, was meant a selfish regard to *pecuniary consideration*! Let Mr. I. calmly reflect on the censorious animadversion he has thrown on the advocates of the missionary cause, by representing them as the votaries of "mammon," and his almost impious appropriation of the sacred phraseology of our Lord, to the spirit of dependence on "money," and he will find ample materials for self-reproach and condemnation! It was not necessary for a christian preacher to "join issue" with the avaricious and the profligate, the blasphemers and the infidel in the imputation of base and interested motives to the friends and supporters of the missionary cause. The professors of religion are not yet too liberal in their pecuniary distributions, to require this unwarrantable reflection, in order to restrain their generosity. The treasury of christian missions is not yet so overflowing, as to need an interdict on future contributions. As yet, nothing approaching to adequate exertion has been made, either in the amount given, or the numbers who have come forward as candidates for the work of evan-

gelization; and, therefore, if the *circulating medium*, which is as essential to the provision and temporal support of missionaries abroad, as of pastors at home, be withdrawn—if the missionaries sent forth cannot live “on angels’ food,” but must have the ordinary means of subsistence within their reach—if they are to “go forth, taking nothing of the Gentiles”—and if the number must be immensely augmented, in order to meet the spiritual exigencies of the heathen world—then we assert confidently—“*more money*” must be given, more sacrifices at home must be made, and christian churches of every order must exhibit, on a far more extended scale than they have ever yet exhibited, “the riches of their liberality.”

Nor do we assert this under any diminished impression, as to the necessity of an infinitely higher order of agency for the purposes of eventual success. There must be the energy of faith, and the fervour and constancy of prayer, and the spirit of an entire and simple dependence on the promised influences of HIM, “without whom we can do nothing;” but let these principles operate, and these affection be excited, and the evidence of their genuineness and sincerity will appear in a proportionate and corresponding generosity. The treasury of christian benevolence will be more amply replenished, and increasing facilities will be secured for the support of missionary operations.

We have been the more explicit on this subject, because it is precisely the point affected by the practical bearing of Mr. Irving's hypothesis. The “seventy disciples” were forbidden to “provide scrip or purse.” This, and all the other instructions adapted to the circumstances and temporary mission of the seventy, he considers as applicable to the apostolic mission; and he contends for the

“perpetuity of this constitution;” asserting, that “the character of the missionary, the nature of his qualifications, and the methods of his proceedings are to be taken with the same exactness with which we take the character of a pastor, and the nature of his duties, the character of a private christian, and the nature of his duties from the other constitutions of the Lord and his apostles.” (p. xiv.) That our readers may be put in possession of Mr. Irving's “exactness” in the application of his principles, we shall lay before them several extracts illustrative of his “new doctrine, in opposition to the universal practice of the churches.”

Adverting to the apostles, he says—

“If money and provisions, if goods and possessions had been necessary, why were they not bestowed at this time, when Heaven furnished out its ministers to all nations? But that needed not to be bestowed from Heaven, which was soon forthcoming in all abundance. For in these times, as soon as the Spirit took hold of the converts, he made them indifferent to all outward distinctions and emoluments wherein they formerly prided themselves. And not only the missionaries, but even the converts of the missionaries, becoming careless of purse and scrip, and possessions, forgot the distinctions of thine and mine, and parted their all to such as had need. Now the Apostles, when plenty of every thing came flowing into their power, kept free from the worldly incumbrance, and continued breaking bread from house to house, and did eat their meat with gladness and singleness of heart. And when they went forth to the temple, so true kept they by Christ's first instructions, that they said unto a man who sought an alms, “Silver and gold have we none.” And when the converts brought their all and poured it at their feet, not only would they not own any of it, but they would not for the sake of holy Charity and sacred Justice, be diverted by its distribution, from the higher and better calling, of giving themselves wholly to the ministry of the word and to prayer. And they continued as they began; for throughout the whole book of the Acts there is not one word from which it can be gathered that in journeying from town to town, and from region to region, they had any convenience of travel, abode in any houses of

public entertainment, possessed any property which they could call their own, or in any way deviated from the spirit, or from the very letter, of our Lord's instructions. While they abode in a place, they continued, according to the commandment of the Lord, in the house of one man, whom, when writing letters from the place, they call their host. When Paul went up to Jerusalem, he communicated that Gospel which he preached among the Gentiles to them only which were of reputation, using the privilege of inquiring after the most Worthy. When the Jews of any town would no longer hear him, he condemned them, and turned unto the Gentiles; and when with one accord both Jews and Gentiles rose up against him, he shook off the dust of his feet against that city, and proceeded on his course. In short, I find not one of the instructions which they did not literally carry into effect. They had no wages; they depended upon no remittances: they lived all along and altogether upon the brethren."—pp. 58, 59.

After describing the conduct of the Apostle Paul, in "working with his hands"—he thus animadverts on modern missionaries.

"Truly, we moderns have taken the very means to create that stumbling-block which Paul found in his way at Corinth, by so constituting the Missionary office, as that the men of this world might have in their mouth the very words of which Paul reproveth the Corinthians, and to disprove which he needed to adopt this voluntary act of self-humiliation. To cure this, our shallow prudence, if we would use the lesson given by this leader of the Missionary army, we would do well. For as many years as we have fed and hired men, to require that they should go, as Paul did, into the other extreme of not even eating and drinking at any one's expense, but that they should support themselves by the labour of their hands, and glory thereby over the false prejudice with which the cause, by our mismanagement, hath come to be circumvented. This is the proper use of the Apostle's deviation."—pp. 64, 65.

Again,—

"Christ wished none but spiritual men to take this office upon themselves; and of the spiritual men in the church, he wished those who were strongest in faith, and those alone, to venture forth. Therefore, he set the mark to the most unearthly standard, and appointed that there should be no purse, that is no pecuniary emolument; no scrip, that is no possessions; no change of raiment, that is no pleasures or accommodations of the body; no staff, that is no ease or pleasure of travel; no

salutations by the way, that is no ends of natural or social affection."—p. 93.

"Even supposing the present Missionaries had more divinity of nature than the apostles, and that they could possess purse, scrip, and all other accommodations, without being thereby unspiritualized, how shall they hinder the evil interpretation of the heathens, who see them hired, paid, accommodated, befriended, and in all outward things better conditioned than themselves? They speak to us of faith, let them show us their own. They speak to us of the providence of God, but they ventured not hither without every security. They tell us of Christ's disinterestedness to us, but what lessons give they us of the same? And so forth through every particular of their condition, by which Christ intended that they should evidence the doctrine which they taught. I cannot understand, therefore, in any way, how the condition of the Missionary work should be changed, when the work itself remaineth the same; or how the instruction which Christ gave for the propagation of his kingdom should now be null and void, when it is same kingdom that is to be propagated, and the difficulties and impediments are still the same, over the head of which its propagation is to be effected."—pp. 105, 106.

We have been thus particular in our citations, that the precise character and complexion of the novel hypothesis may be distinctly ascertained. Other passages marked by a contemptuous defiance of opposite opinions, and the most overweening self-complacency might have been adduced, as amusing illustrations of the temper and mood of this admirer of missionary chivalry. One especially we cannot forbear presenting to our readers, as our closing extract, after which we shall state, with all due gravity, our convictions on the subject of Mr. Irving's speculations.

"Therefore I say, let this type of the Missionary stand, that he is a man without a purse, without a staff, without the care of making friends, or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought, the Gospel of Christ; a man of one purpose, the glory of God; a fool, and content to be reckoned a fool, for

Christ; a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish non-descript the world may choose to denominate him. But still let him be a non-descript, a man that cannot be classed under any of their categories, or defined by any of their convenient and conventional names. When they can call him pensioner, trader, householder, citizen; man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange incoherent and unaccountable character, to which he surrendereth himself mainly. The world knoweth the Missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God; he is not a man, but the spirit of a man, he is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action."—pp. 108, 109.

The remark obviously suggesting itself on the perusal of Mr. Irving's reasonings is, that they proceed on a principle *which confounds local and temporary arrangements with permanent obligations*. His argument extends all the instructions given to the seventy disciples, to the future and more important mission of the apostles; and what was peculiar to the apostolic mission, is applied to missionaries in all succeeding ages. The mission of the seventy was evidently specific and limited. Its object was the announcement of the approaching reign of the Messiah. The disciples were forbidden to go beyond the precincts of Judæa, and were not even to "enter the villages of the Samaritans." The reasons of this limitation may be found in the prejudices of the Jews themselves, and especially in the predictions which stated, that "out of Zion was to go forth the law, and the word of the Lord from Jerusalem." Hence, "to the Jew first," the proclamation of

the coming kingdom was to be made: and on a similar principle, "the good tidings of the reign," when it had actually commenced, were afterwards proclaimed in the same order, though the restrictive clause no longer existed. The seventy disciples had not only a specific and temporary object, but they were sent amongst their countrymen, whose language they knew, with whose customs and manners they were acquainted, to whose habitations they would easily gain access, and to whom their miraculous powers would be, in numerous cases, a sufficient introduction, and the exercise of those powers an ample compensation for the entertainment they received. In every part of the small province which they occupied, there were individuals and families "waiting for the consolation of Israel," and therefore prepared to receive them favourably. Mr. Irving interprets "the Son of Peace" to be the *Redeemer himself*, and frequently alludes to this assumption in subsequent parts of his oration! As far as we are acquainted with ancient and modern expositors, we must confess that none before Mr. I. ever advanced such a strange and unnatural conception. The phrase is evidently a *Hebraism*, descriptive of a pacific and benevolent spirit; and it cannot, without the most forced construction, be otherwise applied. Many such "sons of peace," it may be presumed, would open their houses to the first disciples; and the "joy" with which the seventy returned, when they had accomplished their mission, arising particularly from their triumphant power over demons, is a proof that their success had equalled their expectations. (Luke x. 17—20.) They were forbidden on this short journey to encumber themselves by troublesome and expensive preparations. Their miraculous gifts secured their recep-



tion, and the interposition of divine Providence was specially exercised on their behalf. The recollections of this memorable journey would afterwards console them when in far different circumstances, and furnish powerful inducements to a cheerful and habitual reliance on the presence and grace of their Lord.

Now the questions arising out of Mr. Irving's hypothesis are—Whether these prohibitions, respecting purse and scrip, &c. were intended by our Lord to apply absolutely and without qualification to the apostolic mission?—and if it were admitted that they did thus apply, whether it was the intention of the Great Head of the Church that the application should on these unmodified principles, be perpetual and universal? We apprehend the negative, on both these points, may be decisively proved.

In the first place, there is no proof that the first missions to the Gentiles were in literal accordance with these primary instructions. The apostles, for some time after the ascension of their Lord, remained in Jerusalem. The persecution that succeeded the death of Stephen caused many of the converts to be “scattered abroad,” and by this dispersion, the truth of the Gospel was more extensively circulated “throughout the regions of Judæa and Samaria.” The first recorded account of an apostolic mission to the heathen is that of Peter to Cæsarea; but what were its circumstances?—Peter and Cornelius were under the influence of a supernatural dictation. The vision of Peter was intended to justify his reception of the Gentiles to the privileges of the Christian Church; and the arrangements made by Cornelius, and the deputation sent by him to Joppa, were at once satisfactory confirmations of his impressions. Peter, accompanied by “certain bre-

thren,” went to Cæsarea, found a number of persons assembled together at the house of Cornelius, opened his apostolic mission, proclaimed to them the message of mercy, and received them by baptism into the fellowship of the Church of Christ. Now, in the whole of this transaction, what is there resembling the peculiar mission of the seventy disciples? Can we suppose that Peter and the “six brethren from Joppa,” (Acts xi. 12.) together with the three sent by Cornelius, travelled to Cæsarea, without any preparation or provision,—or that they understood the instructions given to the seventy, prohibited the use of “shoes and staves,”—or rendered it improper to have either “gold, silver, or brass, in their purses,” for the supply of their necessities on the way? About the time of those transactions the miraculous conversion of Saul of Tarsus took place, by which, in a pre-eminent sense, “an ambassador to the Gentiles” was provided. Now it must be confessed that this missionary was, to use Mr. Irving's description of what he affirms all missionaries ought to be, “three times super-human;” though, to infer an ordinary mode of procedure, from his extraordinary line of operations, would be the height of absurdity and extravagance. Yet even this truly “super-human” missionary did not act on the principles assumed by Mr. I., as the exclusive interpretation of the Saviour's instructions. He accepted the provision of the churches, that he might preach the gospel *freely*, where Christ had not been named. Whether the remittances were regular or occasional, expected or unexpected, has nothing to do with the principle of accepting such provision. It was *provision*; it was not merely a temporary supply that met the passing exigency, but such as authorised him to say, on some occa-

sions, "I am full—I have all things, and abound." He was in the habit of thus receiving from the churches the means of subsistence; for in the Epistle to the Corinthians he refers to his accepting support from "other churches" as his ordinary practice; though in peculiar circumstances he had chosen to waive the exercise of his right, and had recourse to manual labour for the supply of his wants.

In the Acts of the Apostles we have accounts of the first introduction of the gospel into several places, all of which, however, were civilized communities, and many of them possessing a considerable Jewish population, thus affording numerous facilities for missionary operations. Yet in these circumstances we find nothing to remind us of the peculiar prohibitions enjoined on the seventy disciples. One instance particularly demands notice. While the apostle was at Berea, he contemplated a mission to Athens. The place was invested with peculiar attractions. It was the seat of literature and philosophy, and the establishment of Christianity in such a station was therefore in the highest degree desirable. How then was the mission conducted? Did the apostle refuse to avail himself of the help which his fellow Christians were disposed to afford? From the inspired record we find that he was conducted by the brethren to Athens; while he "waited" there, he must have been supported by what these brethren had provided, for there were as yet no converts to minister to his necessities; and during the remaining period of his stay at Athens, he must have been dependant on their christian liberality.

But the most decisive testimony to the general usage of the first missionaries is to be found in the Epistle of John to Gaius; and it is the more worthy of notice, as it refers to a period when it is prob-

able the venerable writer was the only surviving apostle; and when an ordinary and less elevated class of instructors may be considered as described in the passage. Addressing Gaius, the apostle adverts to his eminent liberality, and says of the strangers whom he supported and relieved, "They have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth." From this passage it is evident, that these "strangers" were members of christian churches, on their way to scenes of missionary labour. They were about to make known "the name of Christ," where, before their arrival, the gospel had not been introduced. It was one of the laws of apostolic and missionary labour, to "take nothing from the Gentiles" or heathen, till converts had been made, and churches had been formed. Those who were already converts, both in their personal capacity and their associated character, were under solemn obligations to assist in the work of evangelization. This assistance they rendered by all the practicable modes then within their power; and as the state of society at that period rendered a special attention to the rites of hospitality necessary, the primitive Christians were enjoined to show that attention. What one individual Christian could then do, would, by parity of reasoning, be the duty of other Christians. They might, therefore, on the same principle, have established a voluntary and organized plan of co-operation, if the circumstances of that æra had rendered it expedient; and we see nothing in these simple facts, but a warrant for similar co-operation in the present day. What then

are modern "Missionary societies," but the voluntary combinations of Christian ministers and churches, to promote and facilitate missionary operations—to be "fellow helpers, *συνεργοί*, workers together, for the truth?"

Let it be particularly remarked, that—to "take nothing from the heathen" was an established maxim in the primitive church. Yet, what is equivalent to this forbidden method is the only one which accords with the chimerical proposal of Mr. Irving! There are only three ways by which, either in ancient or modern times, missionaries could be supported. It must be either by the churches from which they are sent, or by the people to whom they go, or by their own resources, obtained from independent property or manual labour. If they have property of their own, they are then effectually "provided with scrip and purse;" but this, according to "the new doctrine," would be a "prohibited condition." To "work with their own hands," even Mr. I. would not represent as an indispensable obligation. How then, but by the liberality of christian churches, can missionaries be supported? If thus supported, some system of correspondence and "remittance" must be adopted. In other words, they must be provided for; and because provision is thus made, Mr. I., in the wantonness of pulpit liberty, calls them "*hired men—paid men—accommodated—and well conditioned*"—their work as a "*carpet warfare*"—and their resources "*fat and convenient things*," &c.!! Mr. Irving ought to "blush and hang his head," after such insulting declamation. Well he knows, or ought to know, that limited, after all, are the helps afforded to missionaries; that most economical are the arrangements of Missionary directors; that in innumerable cases, extra grants are necessary to meet unforeseen contingencies; that the widows and

orphans of departed missionaries are dependent on the future bounty of the churches at home; and that no instance of adequate provision, derived from missionary labours has ever yet been found amongst this calumniated order of holy and successful men.

But in the next place, if it were proved, that in all the instances of primitive evangelization, the work had been left entirely to *individual determination*, wrought up to the highest possible assurance of eventual success; that in such cases there had been no provision, or attempt at provision, either by the devoted labourer himself, or by others on his behalf; that in the full confidence of faith he had gone forth, in *literal* accordance, with the instructions to the seventy; and that all the apostles had acted on this unmodified principle;—supposing all this, it would still be no adequate precedent in this age of the world. The reasons are numerous and obvious. The commission to the apostles in *these respects*, was peculiar and extraordinary. They were miraculously qualified, and supernaturally directed. They needed not the process of education, or the guidance of experience. They could speak in every language in which it was necessary for them to speak at all. They required no premeditation in the most arduous circumstances; and the powers they exerted were at once their vouchers and their credentials. The fact of their success was itself intended to furnish one of the most decisive attestations to the truth of the christian doctrine; and therefore, to reason from any peculiar circumstances attending that success, to the disparagement of those prudential methods which common sense, under the guidance of enlightened principle, naturally suggests, is nothing less than *sheer fanaticism!* As well might Mr. Irving's reason-

ings be applied to the ministerial order at home, as the missionary character abroad. There is surely a less formidable trial of faith and confidence in Great Britain than in Africa or Hindoostan! Why then should Mr. Irving require those securities for his support in England, which he would refuse to the humble, patient, and self-denying men, who venture to "go forth amongst the heathen?" Why, to use his own language, does HE not "burn his ship, and cast away his scabbard, and trust in the goodness of his cause, his Leader's good conduct, sufficient wisdom, and all conquering power!" Mr. Irving's soul is too "full of forecast and consideration" to do this! HE knows, as one of the "most faithful and religious nation upon the earth," that he must be "prudent" in order to be "prosperous!"

We trust enough has been said to evince the sophistry and extravagance of this "new doctrine." The error pervading the entire argument consists in confounding what was local, temporary, and miraculous, with obligations which are permanent, and principles which are universal. As well might the Israelites have made no provision for their food, and renounced the business of "sandal-making," after they were settled in Canaan, because manna and quails descended on them in the desert, and their shoes "waxed not old!" With as great propriety might we reason against a liberal education for the ministry, because the first preachers of the gospel were fishermen and tax-gatherers! If missionaries are to "go far hence to the heathen," they must do all in their power to learn their language, and become acquainted with their customs. They must have the means of being conveyed to the places of their destination. They must not be left to perish on a foreign shore;

and therefore arrangements for their instruction and support must be made.—But what saith Mr. Irving? After describing, in his own rhetorical style, the excitement of the missionary fervour in those of the "three-times super-human order," he says, "then have they no rest—but hasten over land and over sea, over rocks and trackless deserts; they cry aloud and spare not, and will not be hindered—they speak, they pray, they testify, they confess, they beseech, they warn, and at length they bless the people!" (p. 121.) Now we ask this man of "forecast and consideration," how all this, or any part of it, is to be accomplished without that very system of extensive preparations and provisions, which it is the object of his paradoxes to decry and condemn?

Those who dislike every argument which is *ad crumenam*, or, in other words, wish to keep their money in their pockets, when the cause of missions is pleaded, will thank Mr. Irving for his orations. The fanatical Antinomian will conclude, that when God intends to save the heathen he will raise up some "super-human" being for the purpose, and then he will not require support! The cold-hearted professor, who wishes to be excused from the work of beneficence, will conclude, that more money is already given than the missionaries are entitled to. And the sceptical opponent of Christianity will decry the whole system as the offspring of folly, and the fabric of imposture! Let Mr. Irving descend from his lofty imaginings and vain speculations. Let him not try to effect a divorce between the principles of Christianity and the dictates of sound judgment. Let him remember that the age of miracles is gone by; and that the DUTY of evangelization is not restricted to individuals under some extraordinary afflatus, but made a perpetual ob-

ligation, to be discharged by the exercise of *ordinary* powers, in the spirit of humble dependance on divine aid. Let him recollect that such an arrangement is illustrative of the divine wisdom, and analogous to the general dispensations of the divine government. Above all, let him renounce the fond conceit that any special revelation has been vouchsafed to him on the subject, condescend to regard the dictates of experience, and learn from those who have both *thought* and *acted* for the advancement of that kingdom which is "righteousness, peace, and joy in the Holy Ghost." It is not to men of stoical insensibility, or romantic abstraction, or uncalculating enthusiasm, that we must look for rational and persevering efforts in this hallowed cause, however severe may be their apathy, elevated their inde-

pendence, or impassioned their zeal. We need men of sober minds and sincere intentions, whose discretion will be equal to their fervour, and who are not above being either taught, or in a subordinate sense, commissioned, by their fellow mortals. Far be it from us, to undervalue the splendour of talent or the ardour of devotion; but we think in this case that "the faith which overcometh the world" is most frequently associated with a humble spirit—that good sense is, in value and efficiency, next to unfeigned piety—and that the *beau ideal* of Mr. Irving is a kind of *Missionary Diogenes*, formed in his ungoverned imagination, without the sympathies of humanity; and above the necessities of ordinary beings:—whose exhibition will confer no honour on the inventor, and no benefit on the world.

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## AMERICAN MISCELLANY.

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FOR the sake of variety, we shall devote the whole of this article for the present month, to extracts from various publications, containing the most recent information respecting various interesting occurrences.

### SYNOD OF SOUTH CAROLINA AND GEORGIA.

The Synod of South Carolina and Georgia held its sessions the present year at Augusta, from the 18th to the 22d ult. From the report of the Synod on the state of religion within their bounds, we learn that "although no special or extensive revival has blessed and refreshed any of the churches, yet in several portions of the church, there appears to be such an increase in the numbers, and such a seriousness and solemnity in the aspect and deportment of those who attend on the stated and occasional means of grace; so much more regularity and constancy in this attendance; and such a solicitude to hear the preached word, as have in many instances been recognized as favourable indications, that God may be about 'to revive his work in the midst of the years.' The particular places in which these auspicious

appearances have existed latterly in a degree beyond what has been witnessed in former years, are, Charleston, Bethel, Morgan county, Mackintosh, Lexington, Eatonton, Mount Zion, Willington, Hopewell, S. C. and Puddledton."

After alluding to the prosperity of the Bible Societies, Education Societies, Society for Colonizing and Christianizing the Jews, Missionary Societies, Sabbath Schools, Bible Classes, and other benevolent institutions within their bounds, the Synod take the following notice of the new Theological Seminary, proposed by the Presbytery of South Carolina.

No object of deeper interest nor of more cheering aspect to the church of Christ has been presented to the consideration of the Synod during the present sessions, than the project, originated by "the Presbytery of South Carolina" for the establishment of a Literary and Theological Seminary within our bounds. These institutions have been loudly called for in our country, and the current of public opinion has run so strongly in their favour, that one after another has come into existence with a rapidity that is both pleasing and astonishing. The Seminary of the General Assembly, located at Princeton, N. J.

has now arrived at such a state of maturity, that its establishment may be regarded as considerably complete and as permanent. Since it originated, other institutions of a similar kind have been set on foot, and are in a state of encouraging and promising progress. Since the last sessions of the Synod of South Carolina and Georgia, the Presbytery of South Carolina, one of the component parts of this body, entered on a similar enterprise: and have taken preparatory steps towards the erection of a similar institution within our bounds. They have made a transfer of their plans and operations, so far as they have advanced to the Synod, who have deemed it proper to accept the offer, and to further this important object by their countenance, patronage, and prayers. The distance of the General Assembly's Seminary from our region; the difference of habits and feelings on many subjects from those formed and entertained among ourselves; and other circumstances that need not now be particularly detailed, appear to the Synod, fully to justify and in some degree to require, that a steady and vigorous effort should be made towards an establishment of this kind within our bounds. Under this impression and belief, the Synod have entered cordially and unanimously into the plan commenced by the South Carolina Presbytery; and regarding it of vital importance to the southern church, entertain a flattering hope, that equal countenance will be given to this design by their churches; and that in due time a respectable institution will be found among ourselves, for furnishing our churches with well qualified "stewards of the mysteries of the Gospel," whose incipient and consummated course of preparation for the evangelical ministry will be made on the spot which gave them birth. They have every confidence that this new institution will receive all the attention and patronage which it merits, and which can be afforded to it, consistently with other important objects which our churches are now engaged in promoting.

## TRACT SOCIETIES.

The following facts are the results reported in May last, and are collected from the "Proceedings of the first ten years of the American Tract Society," just published.

| Rel. Tract Societies. | Insti-<br>tuted. | No. in<br>series. | Whole<br>issued. |
|-----------------------|------------------|-------------------|------------------|
| N. York Episcopal     | 1810             |                   |                  |
| New-York              | 1812             | 192*              | 1,561,744        |
| Evangelical (Boston)  | 1813             | 31                | 466,000          |
| American              | 1814             | 169               | 4,217,000        |

\* These 192 Tracts, of which 28 were out of print in May last, comprise 1800 pages; the 119 issued by the American

| Rel. Tract Societies. | Insti-<br>tuted. | No. in<br>series. | Whole<br>issued. |
|-----------------------|------------------|-------------------|------------------|
| Philadelphia*         | 1815             | 52                | 1,300,000        |
| Baltimore             | 1816             | 62                | 330,413          |
| Hartford              | 1816             | 57                | 376,237          |
| New-Y. Methodist      | 1817             | 43                | 200,000          |
| Baltimore Fem. Epis.  | 1817             | 44                | 200,000          |
| Bapt. G. Wash. city†  | 1824             |                   |                  |
| N. Y. State, Albany†  | 1824             |                   |                  |

Since May, the operations of the American and the New-York Religious Tract Societies, have been essentially increased. The American Tract Society has published since May 1, nearly 700,000 Tracts; making the whole number published, about 4,900,000. The New-York Society has published in the same period, not far from 300,000 Tracts, making the whole number published about 1,250,000. Both Societies have, within the past year, improved the quality of paper and the style of printing, inserted engravings on a large part of their publications, and commenced a new series of *Children's Books*. Of the latter, the American Society has now printed 15, and the New-York Society more than 30. The American Tract Society has *stereotyped* nearly one-third of its Tracts, and the New-York Society a much larger proportion of theirs. The American Society has about 550 life members; 12 members by annual subscription; more than 400 Auxiliaries, of which about 60 are west of the Alleghany; and 125 Depositories, in 19 different States. The New-York Society has about 70 life members, and about 350 members by annual subscription; the former constituted by a donation of 20 Sp. dollars, the latter by a donation of 2 Sp. dollars. It has a few Auxiliaries, and no Depositories, it is believed, except in the city of New-York. The *Female Branch of the New-York Society*, has about 25 life members, constituted by a donation of 10 Sp. dollars; and 500 annual subscribers of fifty cents or more.

## ODE TO THE SUN.

The following beautiful ode, written in imitation of Ossian's celebrated apostrophe to the sun, is from a small volume entitled, "Reminiscences, Moral Poems, and Translations, by J. Fellowes," just pub-

Society comprise more than 22,000 pages; the Tracts published at New-York, being on an average much shorter. Besides these 192, the New-York Society has 15 Tracts in French, and 9 in Spanish. About half of the English series published at New-York, is contained in the publications of the American Society.

\* This Society is now merged in the American Sunday School Union.

† These Societies were formed in February last, and each of them is supposed to have published not far from 20 Tracts.



lished at Exeter, N. H. The poetry is exquisitely fine.

Thou whose rejoicing eye of light  
Look'd forth, at God's inspiring call,  
When order lay in boundless night,  
And darkness wanton'd over all;  
Whence thy perpetual youth, O Sun!  
Since life, and light, and time begun?

Exulting on thy course sublime,  
How bright thy yellow crosses glare,  
As still they wave unhurt by time,  
High o'er the azure depths of air;  
As still thy wings unwearied go,  
While earth and ocean laugh below.

When first thy ruddy pinions lave  
The skies, careering round the day;  
The moon sinks down the western wave,  
Retreating from thy fiery ray;  
The stars are blench'd; the ghost of night  
Flies sullen from thy blasting light.

Unchang'd art thou; when darkness shrouds,  
When angry nature weeps around,  
Far, far above the ebon clouds  
Thy splendours sweep the blue profound;  
Where still unshaken wheel the spheres  
Beyond the reach of parting years.

The mountain oak, with age shall fall,  
The everlasting hills decay;  
But thou shalt hear the morning call,  
Till heaven and earth shall pass away;  
Thy youth, thy strength shall last, O Sun!  
Till life, and light and time are done.

The following beautiful and affecting lines, are taken from a small volume, entitled "Songs by the Way," by the Rev. Mr. Doane, late of the city of New-York.

LIFE'S LITTLE LINES,

"Noting, ere they pass away,  
The little lines of yesterday."

Life's "little lines," how short, how faint,  
How fast they fade away:  
Its highest hopes, its brightest joys,  
Are compassed in a day.

Youth's bright, and mild, and morning light,  
Its sunshine and its showers,  
Its hopes and fears, its loves and tears,  
Its heedless, happy hours;  
And manhood's high and brighten'd noon,  
Its honours, dangers, cares,  
The parent's pains the parent's joys,  
The parent's anxious prayers,  
Fade in old age's evening gray,  
The twilight of the mind;  
Then sink in death's long, dreamless night,  
And leave no trace behind.

Yet, though so changing and so brief,  
Our life's eventful page,  
It has its charms for every grief,  
Its joy for every age.

In youth's, in manhood's golden hours,  
Loves, friendships strew the way  
With April's earliest, sweetest flowers,  
And all the bloom of May:

And when old age, with wintry hand,  
Has frosted o'er the head,  
Virtue's fair fruits survive the blast,  
When all besides are fled;  
And faith, with pure unwavering eye,  
Can pierce the gather'd gloom,  
And smile upon the spoiler's rage,  
And live beyond the tomb.  
Be ours, then, virtue's deathless charm,  
And faith's untiring flight;  
Then shall we rise from death's dark sleep  
To worlds of cloudless light.

OBITUARY OF REV. DR. JOHN H. LIVINGSTON.

The following tribute to the memory of the late venerable Dr. Livingston, is copied from the Bridgeport Courier. The Rev. Mr. Dey, from whose sermon it was taken, was a student under Dr. L., to whom he was warmly attached; and we presume that this pious tribute to the memory of his excellent preceptor, will be received with pleasure, and read with interest, by the friends of both.

The effect of its delivery, we understand, was such, that all who heard it, deeply sympathized in the great loss the church and the world at large have sustained. The text selected for the occasion, was from 2d Timothy, i. 12.—*For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.* After stating the nature of religious faith, and the reasons which induce the Christian to confide in the Saviour, and after repeating the words of the text, he proceeds—

"Such was the language—such the uniform sentiment of my spiritual father, the Rev. Dr. John Henry Livingston, who a few days since fell asleep in Jesus. In him, religion has lost one of her brightest ornaments; thousands, a tender and endeared friend; society, one of the loveliest of men. Perhaps none of you personally knew him; but his eminent standing in the church of Christ—especially his connexions with my revered grandfather, and his innumerable acts of kindness to your unworthy pastor, with which many of you are acquainted, render it my incumbent duty, as well as dearest privilege, to pay the tribute of gratitude and affection to this devoted servant of the Lord Jesus. Permit me, then, to give a brief sketch of this excellent character. Whether we contemplate him in the public or private walks of life, he demands universal respect and veneration.

"As a preacher of the unsearchable riches of Christ, he was equalled by few. Possessed of every requisite to form a pulpit orator, he carried the art of preaching to the highest perfection. In the language of the excellent Cowper—

'I would express him simple, grave, sincere;

In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn,  
chaste,

And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he fed  
Might feel it too; affectionate in look,  
And tender in address, as well becomes  
A Messenger of Grace to guilty men.'

"For more than half a century this herald of God stood a faithful watchman on the walls of Zion. Jesus Christ and Him crucified, filled his every thought, until he terminated his course in the hallowed stillness of a Christian's grave. His sermons were always extemporaneous, proceeding from a heart tenderly alive to the welfare of his fellow-creatures, and ever anxious to promote their eternal interest; and perhaps no man, since the days of the Apostles, had greater reason to rejoice in beholding the work of the Lord prosper in his hands. When necessity required, he never hesitated, however painful the office, by the terrors of the Lord to persuade men. He never slightly healed the wound which sin had made; or said to the impenitent, 'Peace, Peace,' when there was no peace. But in imitation of the Master whom he served, it was his best delight to direct the sinner to the mercy-seat of Jesus. He displayed the sufferings of Christ like one who was a witness of them; and held up the Blood—the precious Blood of atonement—as it issued warm from the cross of a saviour. On all occasions, he sought to approach every avenue to the heart of man; by admonition, and by entreaty—by the plainest language, and by the richest allegory—by the affections of humanity, and the powers of eloquence—he called upon those who had ears to hear, or who had hearts to feel; and many, very many sinners, saved by grace—the precious fruits of his ministry—are now rejoicing round the throne of God.

"As a Professor of Theology, he was peculiarly distinguished. Earnestly devoted to the cause of religion and the prosperity of Zion, he endeavoured by every means in his power, by his public lectures and his private counsel, to qualify his students for the high and holy office for which they were destined. His extensive learning, his dignified deportment, his fervent piety, and his affectionate address, excited their warmest love and admiration. Oh! never can they forget with what expressive tenderness he uniformly called them his 'dear children,' and implored the blessing of heaven on the solemn duties of their station.

"As a Christian, he adorned the doctrine of God in all things, and consecrated every power of his gifted mind, and every affection of his sanctified heart to the

Saviour's service. The most superficial observer took knowledge of him (to use the language of another) that he had been with his Great Teacher in the privacy of his chamber, for instruction; at the cross of his Redeemer for pardon; at the throne of his Intercessor, for acceptance; and at every stage of the life of his Perfect Pattern, for example. Wherever there was ignorance to enlighten—affliction to console—apathy to remove—or vice to reform;—in a word, wherever he saw the print of his Master's foot-step, he was anxious to plant his own. Mercy, mild as the dews of heaven, glowed in his bosom. The complexion of his heart was warmly benevolent. He loved not to look on that side of nature, which shadows, clouds, and darkness rest upon, but viewed with a benignant eye the follies and frailties of man. In the private duties of the closet, in the public ordinances of religion, in the every-day offices and enjoyments of life, he possessed the love of his covenant Father—the tenderness of his sympathising Redeemer. The morning awoke him to prayer—at night he paused upon the blameless day, and sunk to sleep in prayer; and with an humble hope that his prospects and desires extended beyond the narrow horizon of threescore years and ten, he rested upon the inheritance incorruptible, and undefiled; and that fadeth not away.

"As a friend, no language can express his worth. To know him was to love him. Tender, affectionate, and sincere, he was ever anxious to rejoice with those who did rejoice, and weep with those who wept. His death, like night, has cast a darkness over my soul; but like night it has revealed ten thousand stars that were hid by day, when I walked in the light of his countenance. Forgive the introduction of my own feelings to your notice. However feeble the tribute of affection and respect I can thus pay to departed excellence, believe me, it is abundantly merited. He was a friend, faithful and true to me. In the dark hour of adversity, when the reeds on which I had leaned for support pierced the hand that trusted them, and the collected clouds of woe and misery were ready to burst upon my head, this friend—this counsellor—this father, interposed on my behalf, and saved me from impending ruin. If I forget thee, thou blessed transcript of the mind of Christ! thou blessed copy of his transcendent love! if I forget thee, let my right hand forget its cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth. Oh! brethren, when I think of his tenderness, which consoled me in moments of distress; his soothing kindness which compensated for the frowns of the world; his steady attachment which supported me amidst its un-

kindness and ingratitude—I feel my inability to do justice to his memory. When I reflect that the face which used so often to kindle into a smile at my approach, is disfigured by corruption; that the eye which had so often sparkled with affection, or melted with tenderness towards me, is closed in darkness; that the voice which had so often commended me in prayer to God, is lost in silence; that the hand which had so often given to mine the pressure of affection, is cold and motionless; and that his immortal spirit has departed to the bosom of his Saviour and his God—with the prophet of Israel I would exclaim, ‘My father, my father! the chariot of Israel, and the horsemen

thereof.’ The guide of my youth—the friend of all mankind is gone! Ten thousand bursting hearts re-echo—‘He is gone!’—but while he is ascending, may we catch the mantle, and feel the inspiration! He is gone to those whom he loved, and those whom he lost—to Jesus, the Mediator of the New Covenant—to God, the Judge of all—and to the spirits of the just made perfect, to reap the reward of his labours, and to enjoy that ineffable happiness which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive! Farewell, then, dear Servant of Christ, farewell! sweet be thy sleep in the tomb, and kind be thy thoughts of us in Heaven!”

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

A LETTER TO CHARLES BUTLER, Esq. of Lincoln's-Inn, in Vindication of the English Protestants from his attack upon their Sincerity in the Book of the Roman Catholic Church. By C. J. Bloomfield, D. D., Bishop of Chester.—This is an admirable pamphlet, in which several of the more glaring errors and improprieties of Mr. Butler's work are very properly exposed. We, however, regret that the Bishop did not enter into a fuller discussion of a controversy for which his talents, temper, and learning so eminently qualify him. We are happy to find from this pamphlet that Dr. Bloomfield does not derive his opinions of dissenters from either the Catholic Dr. Milner, or the Quarterly Review. He looks into their own productions; and our thanks are due to him for the candour and liberality displayed in some passages of this tract. We hope and expect that the mis-statements and false reasonings, both of the Protestant and Popish “Book of the Church,” will receive a much more elaborate exposure than has yet fallen to their lot. They are both calculated to do immense mischief to the cause of genuine Christianity, and it is yet a problem which will do most.

A SERMON on the Duty of Family Prayer: preached in the Church of St. Botolph, Bishopsgate, on Sunday, February 22, 1825. By C. J. Bloomfield, D. D., (now Bishop of Chester,) Rector. Second Edition.

A MANUAL OF FAMILY PRAYERS, for the use of the Parishioners of St. Botolph, Bishopsgate. 1s. 6d.

NEW SERIES, No. 4.

This Manual we understand is by the author of the Sermon. Both publications evince the piety and zeal of the Bishop of Chester. We are, indeed, rejoiced to find the bishops of the church enforcing this duty upon their people, and we trust the success they desire will attend their exertions. The Manual contains prayers for every day of the week.

JULIANA OAKLEY, by Mrs. Sherwood. 2s. 6d.—This is a well meant and well told tale; and to the admirers of Mrs. Sherwood's entertaining little tracts will be an acceptable present.

THE YOUNG SCHOLAR'S ASSISTANT, or an Introduction to English Reading. By Robert Connel.—This is a very well constructed and admirably printed first-book for the use of young English readers.

THE CHRISTIAN PREACHER'S ASSISTANT: consisting of Rules and Observations, designed to conduct him to the most eligible method of preparing and delivering Sermons, &c. &c. By Andrew Ritchie.—Though this is not exactly a new publication, yet, as it has hitherto escaped our notice, we take this opportunity of recommending it to young preachers. It contains, within a small compass, the most judicious remarks that have been made by a great variety of authors upon the composition and delivery of Sermons.

A TRUE HISTORY OF THE PROTESTANT REFORMATION IN ENGLAND AND IRELAND, &c. &c. in Reply to William Cobbett. By a Protestant. No. I. 3d.

A NARRATIVE of some remarkable Instances of the Power of the Holy Spirit. 2 F

*cidents in the Life of Solomon Bayley, formerly a Slave in the State of Delaware, North America, written by Himself, and published for his benefit; to which are prefixed a few Remarks, by Robert Hurnard.* 1s. 6d.—This tract, the simple narrative of a freed slave, is calculated both to expose the evils of slavery, and to subserve, by the profits of its sale, the comfort of the aged sufferer. It appears that he is now employed as a preacher among the American Methodists.

*THE MAN OF SIN IN A DECLINE, according to the Prophecy of St. Paul. By the Rev. J. Nicholson, A. M., Curate of Great Parton.* 8vo. 1s. 6d.

*THE SIXTH REPORT of the COMMITTEE of the SOCIETY for the Improvement of PRISON DISCIPLINE, and for the Reformation of Juvenile Offenders.* 1824. 8vo. 5s.

*A CATECHISM ON THE WORKS OF CREATION; intended to assist Parents and Tutors in conveying to the youthful mind a general knowledge of the objects of Nature, with suitable Reflections. By Peter Smith, A. M., &c.* 6d.—A useful little work, and adapted to convey to children general and useful knowledge of nature.

*A MANUAL FOR CHURCH MEMBERS, drawn from the New Testament. By Dr. Newman, of Stepney.*

*CRUSO; the Blessing and Duty of a tender Conscience.*

*LETTERS to a Sceptic of Distinction in the Nineteenth Century.* 4s.—We confess we always feel considerable anxiety at any announcement which involves a discussion of the evidences of Christianity. Because it is literally a "great argument," and had better not be touched at all, than be touched lightly, and by incompetent hands. A book of feeble reasoning upon such a subject, falling into the hands of sceptical readers, is more likely to confirm than remove their objections. Authors who feel themselves called upon to treat this subject, and who are compelled to treat it briefly, generally show their wisdom by keeping as closely as possible in the track of some established and accredited work, without attempting novelties, or affecting discovery. We are happy to observe that this is a sober, sensible, and well written volume. More argument might certainly have been compressed into it, but we were delighted to find, from the last chapter, that the dis-

tinguished individual to whom the letters were addressed has felt their force, embraced the truth, and that the volume was published at his urgent request.

*SCIENTIA BIBLICA: containing the New Testament in the Original Tongue, with the Authorized English Version, and a Copious and Original Collection of Parallel Passages, printed in words at length. The whole so arranged as to illustrate and confirm the several clauses of each Verse; with the various Readings and the Chronology.* 3 vols. 8vo. £3. bds. Large paper, £5. bds.

*CALVINISTIC PREDESTINATION, repugnant to the General Tenor of Scripture, shewn in a Series of Discourses on the Moral Attributes and Government of God; delivered in the Chapel of Trinity College, Dublin. By the very Rev. Richard Graves, D. D. &c. &c.*

*MEMOIRS of MR. JOHN STANGER, late Pastor of a Baptist Church at Besseles Green. By William Groser.* London, 1824. 12mo.—It was once said of Rome, that it contained almost as many statues as men. If the present rage for biography suffer no diminution, we shall soon be enabled to adapt that aphorism to modern times, and say that the press is as prolific as nature in the production of lives. We wish we could anticipate that its competition with nature could be equally apparent in the healthiness and longevity of its offspring. In the present instance, perhaps, the long life, and the public and private virtues of Mr. Stanger demanded some especial tablet to his memory. The account now presented to the world is chiefly extracted from the papers of the deceased. The editorial labours are executed judiciously, and we have no doubt will commend the volume to the attention of many of the numerous friends of the pious individual to whose memory they are consecrated.

*THE BENEFICIAL INFLUENCE OF WISDOM AND KNOWLEDGE: a Sermon preached in the Independent Chapel, Blandford, at the Anniversary of the Sabbath School. By Richard Keynes.* Price 1s. 6d.

*PACALTSDOEP; or an Account of the remarkable Progress of Civilization and Religion in a Hottentot Village, originally called Hooge Kraal, in a Letter from the Rev. J. Campbell.* London, 1825. 9d.—The object of this little tract is so excellent, and the proof it affords of the harmonizing effects of religion so cogent, that we cannot refuse

to recommend it to all interested in the missionary cause. The reader will find in it a remarkable proof of the power of religion on a tribe of the most debased nation in the world. A memoir of the pious Mr. Pacalt, by whose ministry this great work was effected, is prefixed by the venerable Secretary of the London Missionary Society.

A HISTORY OF THE CHRISTIAN CHURCH, on the Plan of Milner. By the Rev. John Fry, B.A. 1 vol. 8vo. 12s.

THE LIFE AND DEATH OF THE CHRISTIAN. A Sermon occasioned by the Death of the Rev. J. Whitehouse, of Dorking. By the Rev. T. Lewis, of Islington, together with the Address at the Interment, by the Rev. George Clayton, Walworth.

IMPRESSIONS OF THE HEART, relating to the Nature and Excellence of Genuine Religion. 1825. 12mo. 3s. 6d.—Impressions of the heart are most forcible when they proceed from a vigorous effort of the head. Full credit must be given to the author for the devotional spirit he uniformly manifests. We hope his volume may tend to diffuse the same disposition in those who peruse it.

A DISCOURSE ON THE PRINCIPLES AND TENDENCIES OF CONGREGATIONAL NONCONFORMITY. Delivered at the Settlement of the Rev. W. Orne, at Camberwell, October 7, 1824. By Joseph Fletcher, A.M. Price 1s.

A MANUAL OF DEVOTION ; being Meditations and Hymns for every Day in the Month. By Mary Holderness. 4s.—These Meditations and Hymns, generally

founded on some passage of Scripture, though possessing no peculiar claims, may yet subserve the pious purpose of the author. The Meditations are far more praiseworthy than the Hymns; and in prose the worthy lady is evidently more at home than in poetry.

THE ADVANCEMENT OF SOCIETY IN KNOWLEDGE AND RELIGION. By James Douglas, Esq. 8vo. 9s.

ILLUSTRATIONS OF THE HOLY SCRIPTURES, in Three Parts. By Rev. G. Parton. Second Edition. 3 vols. 8vo. £1. 16s.

#### WORKS PREPARING FOR THE PRESS.

A second edition of Mr. Penn's Comparative Estimate of the Mineral and Mosaic Geologies—Christian Characteristics—The Works of James Arminius, translated by James Nichols—Remains and Memoirs of the late Rev. C. Wolfe, A.B. by the Rev. J. A. Russell, A.M.—A second edition of Dr. Bogue's Discourses on the Millennium, in 2 vols. 12mo.—A new edition of Dr. Williams's Essay on the Equity of Divine Government, &c.—The Life of John Chamberlain, Missionary in India, edited by the Rev. F. A. Cox, A.M.—The Quarterly Review and the Dissenters—A Letter to Dr. Wardlaw, by Mr. John Birt, Manchester—A second edition of Morning Meditations, greatly enlarged—A Translation into English Verse of Malan's French Hymns—The History of Joshua, &c. being a further Continuation of Scripture Stories—Memoirs of Miss Mallinger, late of Chatham (by subscription)—A second edition of Benson's Sermons and Plans—Memoir of Catherine Brown, a Christian Indian of the Cherokee Nation. By Rufus Anderson. 1 pocket volume, nearly ready.

## RELIGIOUS INTELLIGENCE.

### MISCELLANEOUS.

A PROPOSITION REGARDING THE INFLUENCES OF THE HOLY SPIRIT, ADDRESSED TO MINISTERS.

(This article arrived too late for insertion in its proper place.—ED.)

There are two things admitted in theory by the great body of Christians, but not acted upon to the extent that might be wished, the necessity of the Holy Spirit's agency to give prosperity to the church, and the certainty of the communication of his influences in answer to prayer. The testimony of Scripture again and again repeated, the detail of the labours and successes of the Apostles and primitive Evangelists, the experience of the true ministers

of the church in all ages, and the consciousness of every Christian, prove beyond debate, that the Spirit, and the Spirit alone is the source of all vital religion. And is not equally obvious, that there is a connexion between the exertion of the Spirit's power and prayer? This the word of God asserts in unequivocal terms, and the history of experimental religion corroborates its truth. Persons who are pious, are more instrumental in conveying spiritual blessings to others than those who are not. And amongst the pious, those ministers and Christians who are most eminent in spirituality, most ardent in their desires of usefulness, most fervent in their prayers, most abundant in their

labours, and most habitually dependant on divine aid, are, generally, the most successful. The Sovereign Head of the Church may make mysterious exceptions to this rule; but its general correctness few will deny. As it is with individuals, so with bodies of Christians; for those churches and Societies undoubtedly flourish most in which prayer most prevails. Let it never be forgotten, that the extraordinary revivals of religion in America have for the most part, if not universally, been preceded or attended by an uncommon effusion of the Spirit of supplication.

But let me ask, whether the impression of this truth is sufficiently deep and operative? Is it at all a general case, that the ministers of the Gospel *habitually* act, as if they believed that they cannot secure the great end of their office without a power from above; that the Holy Spirit is able to change any heart, and to give the most extensive efficiency to their labours, and that his influences are *certain* to be granted in answer to the prayer of faith?

Of the need of an effusion of the Spirit, there can be but one opinion. I would not unfairly depreciate the present times, nor eulogise the past. There are doubtless many delightful intimations, that God has not taken his Holy Spirit from us. The Gospel is spreading over a local space unparalleled at any former period. A movement is visible in many parts among the Jews. Ireland begins to feel the effects of evangelical preaching, and the diffusion of scriptural knowledge. In England and Scotland the means of religious instruction daily multiply. But with all these encouragements, is there not still an awful dearth of vital godliness? In forming our estimate of the state of religion, we are apt to be deceived by the number of new chapels daily springing up; astounded at the immense increase and diversity of efforts to save the souls of men, and dazzled with the splendour of public Institutions, we look with delight at the imposing gross amount of good effected by these means, and almost fancy that little or nothing more is left to accomplish. But let us remember, that the good which has been done, is but a scantling to the overwhelming amount of evil which remains untouched. Are not the enemies of Christ, at the present period, making the most strenuous efforts to arrest the progress of the truth? Do not divisions and strifes prevail in many churches, marring their beauty, and blighting their prosperity? Are not many others in a state of supineness, using no endeavours, and scarcely feeling any desire to increase? In the most spiritual and prosperous, are not the decidedly pious a humble minority to the congregation at large, and the congregation itself, but a handful to those who attend no place of worship? Is there any thing in the British churches of any

denomination, at all analogous to the outpouring of the spirit in America? Let every minister of the Gospel ask himself, if his church is as flourishing, and his labours as much blessed as he at one time hoped, or as might be reasonably expected? If not, what is the reason?

Many good men, who long for the prosperity of the church, have of late exerted themselves to call the attention of Christians to the influences of the Holy Spirit. An excellent tract, written by a Clergyman of the Church of England, entitled "*An Appeal to Christians for general and united Prayer for the outpouring of the Holy Spirit*," has been widely circulated, and its propositions, which cannot be too much praised, in numerous instances adopted. Two admirable Essays on the same subject appeared in the *Evangelical Magazine* for January 1823, which are worthy of re-perusal. To one of them, I would refer for an induction of facts, proving the connexion between prayer, and the communication of the Spirit's power. General recommendations are usually adopted but by a few—while many others who think well of them, through lack of zeal or decision, neglect them, chiefly perhaps because no day was proposed, when all should begin to put them into practice.

A few ministers of the Gospel, who have beheld with pleasure the exertions referred to, and watched their influence with solicitude, think that some good might arise from naming a *certain day*, when the subject of this paper might be brought before all the churches at the same time, and respectfully beg to submit to their brethren in the ministry the following proposition. Whitsunday is the day in which the descent of the Spirit at the day of Pentecost has usually been commemorated. Let every minister of the Gospel on that day call the attention of his people to the subject of the Holy Spirit's influences, especially the encouragements to pray for an abundant effusion of them; let him preach directly on the subject, and implore the descent of the Spirit in his prayers—and let him spend the previous day in humiliation, self-examination, and prayer. Might we not hope, that the Lord would bless a simultaneous movement of this kind?

It was at first thought desirable for every church to have a *special* meeting for the express purpose of praying for the Spirit, on some given day; but the impossibility of finding any day which would be generally convenient, since all our holidays are pre-occupied with anniversary meetings of one kind or other, occasioned that suggestion to be given up. To the above recommendation, however, it is conceived there can be no weighty objections; and it would be very gratifying to the proposers of it, if it should be adopted by their brethren. A paper, having in view the same design as this, will appear, it is expected, in



the Evangelical Magazine for this month. As Whitsunday will not occur till the latter end of May, there will be an opportunity for any one to make remarks, or suggest improvements in the next number of the Magazines.

ARCUS.

*Proposed College on the University System.*—The prospectus of an Institution for Theological and Lay Students, who are to receive an education which shall approximate as nearly as possible to that which is obtained in the national Universities, has been extensively circulated.

It is proposed that the President shall be a Baptist Minister, who shall combine the offices of Superintendent and Theological Tutor. There are other parts of the plan which are designed to give to the Antipedobaptist denomination exclusive advantages. How far such a project harmonizes with the liberal spirit which now prevails, time will show.

*The Failure of the Papal Jubilee.*—Our readers are aware, that early in the last year his Holiness Pope LEO the Twelfth published a Bull of Indiction, which announced that "the universal and great Jubilee" was to commence in the Holy City from the first vespers of the eve of last Christmas Day, and which is to continue throughout the whole of the present year. The following specimens of the style, promises, and anticipated success of this precious document will prepare the reader for information which follows—"Let the earth therefore listen to the words of our mouth, and let the whole world with gladness listen to the clangour of the sacerdotal trumpet, which loudly announces a sacred jubilee to the people of God."—"That most auspicious year is near—a year to be most religiously venerated, in which there will be a *concourse from the whole world* to this our fair and holy city."—"During this year of Jubilee, we mercifully in the Lord grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion,—provided, (if Romans, or inhabitants of the city,) they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and that of St. Mary Major, at least once a day, for thirty days, whether successive or [*interpolatos*] interrupted, natural, or even ecclesiastical, to be computed from the first vespers of one day, to the complete evening twilight of the succeeding day; but if they be foreigners, or in any respect strangers, they must have visited these churches at least fifteen days, as already described;—provided also, that they shall have poured forth pious prayers to God for the exaltation of the Holy Church, the extirpation of

heresies, the concord of Catholic Princes, and the salvation and tranquillity [*christiani populi*] of Christendom."—"But since, even from ancient times, it has been a prevalent custom for immense and perpetual concourses of men of all ranks, from every part of the wide world, (although their route was long and dangerous,) to visit this principal [*domicilium*] seat and abode of the fine arts, upon which they look almost as on a prodigy, glittering and effulgent in the magnificence of its edifices, the majesty of its situation, and the beauty of its monuments; it would therefore be shameful, and most contrary to a desire of eternal blessedness, to urge, as pretences for declining a journey to Rome, the difficulties on the road, the accidents of fortune, or other causes of this description. There is, my beloved children, there is that which will most abundantly compensate every species of inconvenience; nay, if by chance any sufferings occur, they will not be 'worthy [to be compared with] the weight of future glory; that, by the blessing of God, 'will be wrought out for you' by those aids which are prepared for the benefit of souls."—"This is indeed the city," said St. Charles, when exhorting his people to undertake a journey to Rome during the sacred year, 'this is the city whose soil, walls, altars, churches, the sepulchres of its martyrs, and whatever objects present themselves to the sight, suggest something sacred to the mind, as those persons experience and feel, who, after due preparation, visit those sacred recesses.' Reflect how greatly a walk round those ancient places which, through the majesty of religion, wonderfully recommend themselves, may contribute to excite faith and charity in the minds of spectators. There, many thousands of martyrs are presented to their view, whose blood has consecrated the very ground; they enter their churches, behold their [*titulos*] epitaphs, and [*venerari*] do reverence to their relics. Besides, as St. John Chrysostom has said, 'Since the heavens are as resplendent when the sun emits his rays, as the city of the Romans which contains those two lights, Peter and Paul, who transmit their rays through the whole earth; what person [*ueneri*] will have the audacity to approach [the places where those Apostles made their] confessions, to prostrate himself before their tombs, and to kiss their fetters, which are far more precious than gold or jewels, unless he be impelled by a feeling of the most intense devotion! And who can refrain from tears, either while beholding the cradle of Christ, and recollecting at the same time the cries of the infant Jesus in the manger; or while adoring the most sacred instrument of our Lord's passion, and then meditating on the Redeemer of the world hanging on the cross?'—"We entertain no doubt that our very dear sons

in Christ, all the Catholic Princes, will assist us in such a momentous affair as this, with all the authority [*qui valent*] which they possess, that these our designs for the salvation of souls may obtain their desired success. We therefore entreat and exhort them, according to the eminent zeal which they display towards religion, to second the diligence of our venerable brethren the Bishops, and to render the most efficient support to their care, and to see that a safe passage be in every direction afforded, and hospitable entertainment provided for those pilgrims who may enter within the boundaries of their dominions, lest any injury befall them in [performing] a work of the greatest piety."—"But, in order that all these things may succeed according to our wishes, we ask the prayers, before God, of as many of you our sons as belong to the sheepfold of Christ."—Alas! however, neither the indulgences for sin—the prodigies of art—the relics of martyrs—the zeal of bishops—the authority of Catholic Princes—nor the prayers of the faithful, have succeeded to attract "a concourse from the whole world" to the ancient city.

The following Extract of a Letter from Rome, dated Feb. 2, 1825, which was written by an intelligent and pious Gentleman in that city, for the use of the *Congregational Magazine*, though it has found its way into more than one daily Journal, will describe the ludicrous failure of this splendid specimen of religious quackery.

"The holy year, or year of jubilee, goes on rather stupidly. It is thought that the Pope is sadly disappointed in his expectations—none of the ceremonies have excited much attention. The church in which the holy infant is exposed in the *real cradle*, had been strongly protected and barricaded to save it from the rush of the pious multitude; but, lo! and behold, no multitude came, and the whole representation and procession, cradle, bambino, and all, were allowed to pass unobserved, except by a few strangers, attracted more by curiosity than devotion. The breaking open the holy door at St. Peter's, excited more attention. This door is never opened but on the year of jubilee. The Pope is the principal actor in the scene. He comes in state, supported by the Cardinals, and with a hammer in his hand, and a few Latin words in his mouth, he knocks down this impediment to the ingress of the faithful, and opens the way to the holy of holies. Through this door, no one must enter but on his knees. I have seen people of all ranks, all ages, and sexes, from the dignitary of the church, to the most humble layman—from the powdered marquis, to the shirtless beggar, all crawling up the steps, and prostrating themselves at the top, to kiss the holy ground. Women with their petticoats, look very awkward at this work; and the prostration at the third or upper step is most con-

venient, as they of necessity fall on their noses, from the embarrassing exertion of the ascent. But the greatest disappointment of all, and that which has excited most uneasiness in the papal court, is the extraordinary deficiency of pilgrims. It has been usual, on the year of jubilee, to see travellers from all quarters of the world, with their cockle-hats and staves, coming to Rome to enjoy the advantages of the occasion, and to have their feet washed by the Pope and Cardinals. In the confident expectation that numbers of these holy and privileged people would be eager to show their veneration for the new Pope, beds were prepared, and all arrangements made for the reception of *two thousand persons*, and how many do you think have arrived? only *thirty men and two women!!!* Those about the court, who cannot hide the fact, but are frightened to admit the consequences deducible from it, are willing to attribute the deficiency to political reasons—they say, that the Emperor of Austria and other Powers, owing to some differences with the Court of Rome, have been reluctant to grant passports to cockle-hats and staves. But there are many others, who with shrugging shoulders, and sundry significant nods and winks, are obliged to confess, that they see in this occurrence the certain indication of the decline of papal power, and the breaking up of a system, which has so long enthralled and enslaved the human mind.

"My time is so much occupied by my own particular studies, and I go so little into any but English society, that I have few opportunities to observe the character of the people. A friend who has been long here, and who knows them well, says, there is not an individual in Rome who can read and write, who is not an Atheist. The vulgar English proverb—'the nearer the church, the farther from God,' seems to apply in this case. I have myself observed, that there is not nearly so much devotion here as in other Catholic towns. Idleness seems the leading characteristic of the people, and dirt and nastiness their whole delight. One thing must be said, that no immorality ever offends you in the streets. Whatever be their faults, or however numerous their vices, they are entirely kept out of sight; a stranger is not annoyed by them. Rome is certainly a quiet tranquil residence, delightfully suited to the taste of those who are devoted to study, and particularly the study of the arts. What the English dandies do here, or how they contrive to expend their excitability, I do not know. In the present *anno sancto* especially, there are neither plays, nor balls, nor carnivals. They have nothing for it, but to drive up and down the Corso, a drive for which Rotten Row is but badly exchanged."

It is only necessary to add, that the num-

ber of pilgrims present at the opening of the Holy Gate, in 1750, was 1300 ! and in the week which followed Christmas, 8400 ! !

*The Political Institutions of Tahiti.*—The following extract of a letter from J. Bennet, Esq. one of the deputies from the Missionary Society to the South Sea Islands, addressed to his friend Mr. Montgomery, was published by him some time since in the *Sheffield Iris*, but as a great part of the religious public have not seen it, we gladly transcribe it for the information of our readers.—“The coronation of the young king of Tahiti, Pomare III., took place in April last, and was made a solemn and festive religious occasion. The king is only four years of age. His aunt is at the head of the government during his minority. This is a singular circumstance, because his mother is living, and though necessarily a personage of great influence in public affairs, her sister, by the usage of the island, is virtually queen, or, as we should say, Regent. The sisters live together, with the young king, in perfect harmony. The laws of the island, since it became christianized, were established and promulgated about four years ago ; but as in the interval many things wanted settling, from the result of experience and unexpected circumstances, a *parliament*—the first parliament ever held in the South Seas—met for “the dispatch of business” in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district. This parliament, it seems, in one body comprehended the three estates of kings, lords, and commons, and its proceedings were most exemplary. The session lasted nine days. Every thing submitted to consideration was very fully discussed, and unanimously passed by the whole body. Our friend says, “I wish you could have seen the earnestness, and calm deliberation, and good breeding displayed in this assembly of Tahitians. They often differed much in their views, and frankly expressed their peculiar opinions, but they never interrupted one another, and when any found that the general sentiment was in favour of a decision contrary to their own, after the matter had been fairly argued, they always yielded to the majority, and the votes were thus, without exception, unanimous.”

*State of Religion in Germany.*—Extract of a letter from a minister of the Reformed church of Germany, to an Independent minister in Essex, who kindly translated it for our use.—“What you have communicated concerning the efficiency of your congregations, and the relation your churches bear to one another, is to me, in the highest degree, delightful ; and I thank God, that there are some nations ; where the church of Christ can frame itself en-

tirely free. That Christendom should become involved with the government of a kingdom, is not only an entire disfiguration of its beauty, but also, the greatest obstacle to its true existence, as well as its further advancement. He whose kingdom is not of this world, and who is King of kings, and Lord of lords, is thus reduced to be a mere state servant of civil life ! But I hope he will quickly assume over all the guidance of his flock himself. Christian principles spread themselves widely at present throughout the German nations ; but as soon as the people assemble themselves together, in order to attend to, and be strengthened by, the awakening word of life, the cry of Sectarians, Heretics, Mystics, is quickly heard. The clergymen to whom alone these epithets are due, are generally the first to accuse others of deserving them ; and if their clamour produces nothing, they try by every possible means, to make the matter an affair of the state. There are, nevertheless, God be praised, governments who honour the rights of conscience, among which may be placed Wirtemburgh and Prussia.”

*Ordinations.*—The Rev. Morgan Jones, of Trelech, South Wales, having been rendered unable by infirmities to perform the arduous and frequent duties which he had been engaged in for 35 years, his son, the Rev. Evan Jones, from Carmarthen College, was set apart to the whole work of the ministry, as co-pastor with his father, on Thursday, the 18th of November, 1824. The preceding morning, the Rev. T. Jones, Newport, preached from John i. 11, 12 ; the Rev. W. Jones, of Rhydybont, from Matt. xxviii. 20 ; and the Rev. D. Davies, Cardigan, from John xv. 8. Thursday morning, the Rev. D. L. Jones, (Classical Tutor, at Carmarthen College,) delivered the introductory discourse, from Acts xiv. 23 ; the Rev. T. Phillips, Neuadlwyd, asked the usual questions, and the Rev. M. Jones, Trelech, offered up the ordination prayer. The Rev. D. Peter, (Theological Tutor at Carmarthen College,) gave the charge, founded on 2 Cor. ii. 16 ; the Rev. T. Phillips, Neuadlwyd, preached to the people, from 1 Thess. v. 12, 13 ; the devotional part of the services were conducted by the Rev. L. Rees, Bethel, and the Rev. H. George, Brynberian. The Rev. D. Peter, Carmarthen, desired that prayers should be offered up, the preceding evening, on the occasion. The large congregation assembled on the solemn occasion, were much impressed with the truths delivered, and the duties enforced, in the excellent discourses on the occasion.

On Wednesday, December 22, the Rev. H. Evison, late of Rotherham Academy, was ordained pastor over the Independent Church, assembling in the New Chapel, Clapton. The Rev. H. F. Burder, A. M. commenced the service by a brief prayer

for the divine presence, and reading suitable portions of Scripture; the Rev. Geo. Collison engaged in the general prayer; the Rev. J. P. Smith, D. D. delivered the introductory discourse on the constitution of a Christian church; the Rev. T. Lewis then requested a statement of the proceedings of the church in reference to their election of a pastor, which was read by Thos. Kingsbury, Esq., the senior deacon. Mr. Evison was next called upon to signify his acceptance of the call previously given, and to reply to the questions usually proposed to candidates for ordination. The Rev. R. Winter, D. F. offered the ordination prayer, accompanied by the Scriptural rite of the laying on of the hands of the Presbytery. The Rev. Thos. Smith, A. M., Classical Tutor of Rotherham College, gave the charge, founded upon 1 Peter, v. 1—4. The Rev. J. Clayton, Jun., A. M., addressed the church and congregation from 2 Chron. vii. 16.; and the Rev. J. Clayton, Sen., closed the services with prayer. The hymns were read by Rev. H. B. Jenla, J. Dyer, Secretary to the Baptist Missionary Society, S. Curwen, G. Clayton, and J. Campbell.

**Notices.**—The next meeting of the Berks Association will be held at Beaconsfield, on the 5th of April. The Rev. Messrs. Bolton of Henley, to expound, and Wilkins of Abingdon, to preach.

The annual meeting of the Surrey Mission Society will be held at Mr. Browne's Chapel, Clapham, on Wednesday, April the 13th. The Rev. William Orme, of Camberwell, to preach in the morning; worship to commence at 11 o'clock. The Society will meet at the chapel in the evening, at six o'clock, when the report will be read, and the usual business transacted.

The Suffolk Society in aid of Missions will be held at Stowmarket, on Monday, Tuesday, and Wednesday, the 25th, 26th, and 27th of April, 1825.

On Wednesday, 27th of April, will be opened for public worship, the New Chapel, Queen Street, Leeds, erected by the church and congregation of the Rev. Thos. Scales, when the Rev. Messrs. J. A. James of Birmingham, J. Parsons of Leeds, and Dr. Raffles of Liverpool, are engaged to preach.

**Recent Deaths.**—We have to announce the death of the amiable and accomplished daughter of Sir John Sinclair, the author of "Father Clement," "Dunallan," and other useful works. She died on the 28th of February, and had a most triumphant departure to a better world.

On Lord's day, March 26th, it pleased God to call home to himself the Rev. James Dore, of Walworth, formerly, and for more than 30 years, the able and faithful pastor of the Baptist church at Maze Pond; who for the last 14 years had borne with cheerful patience a series of accumulating sufferings; thereby affording a living testimony to the efficacy and value of that faith in the promotion of which he had worn out his strength. His memory will long live in the hearts of all who knew him; and ever be associated with the affection of the friend, the patience of the saint, and the fidelity of the Christian pastor.

Early in the past month, at Stoke Newington, in the 82d year of her age, Mrs. Anna Letitia Barbauld, widow of the late Rev. Rochemont Barbauld, formerly a dissenting minister at Palgrave, Suffolk, and sister of the late J. Aikin, M. D. She commenced her literary career, upwards of fifty years since; and has the honour of being amongst the first who attempted to improve the elementary books for the use of children. Her "Lessons for Children from two to three years old," first published in 1778, and "Hymns in Prose for Children," 1781, are well known for their beautiful and attractive simplicity; and appear only to require a more evangelical tone to be in every way suited for the use of our children.

### Answers to Correspondents, &c.

COMMUNICATIONS have this month been received from Rev. Jas. Jackson—Davies (Kingsbridge)—Dr. J. P. Smith—Greville Ewing—Geo. Burder—T. Scales—G. D. Mudie—Walter Scott—J. Leitch—C. N. Davies—T. Golding—Jas. Bennett—Jas. Turner—Richard Fletcher—Jos. Fletcher—W. Orme—J. Blackburn—J. H. Cox—T. Harper—T. Evans—T. Lewis—G. Betts.

Also from Aliquis—Alpha—Frater—J. S. H.—An East Anglian—MacTurk—Sincera—A Friend to Missions—Q.—H.—Geo. Hadfield—T. Fisher—Mutaturus—H. R.—W. Ellerby—W. Beddome.

The suggestion of G. D. M. would have formed a part of our plan, but for the difficulty of its execution in such a way as to make it generally useful and acceptable. We shall thankfully avail ourselves of his assistance, and hope to hear from him again very soon.—The proposal of "An East Anglian" meets with our approbation, and we have no doubt his services will prove acceptable.—The PASTOR'S RETROSPECT did not reach us in time for the present Number. It will appear in our next.—The Review of Mr. Penn's Geological Work to appear in May.—The continuation of the Statistical account of Devon will be resumed next month.—The Discourse on 2 Peter iii. 3, 4, in our next.—In answer to J. W. we beg to inform him, that the SECOND EDITION of our January Number is now ready.—P. "On the approaching Meetings," in our next.

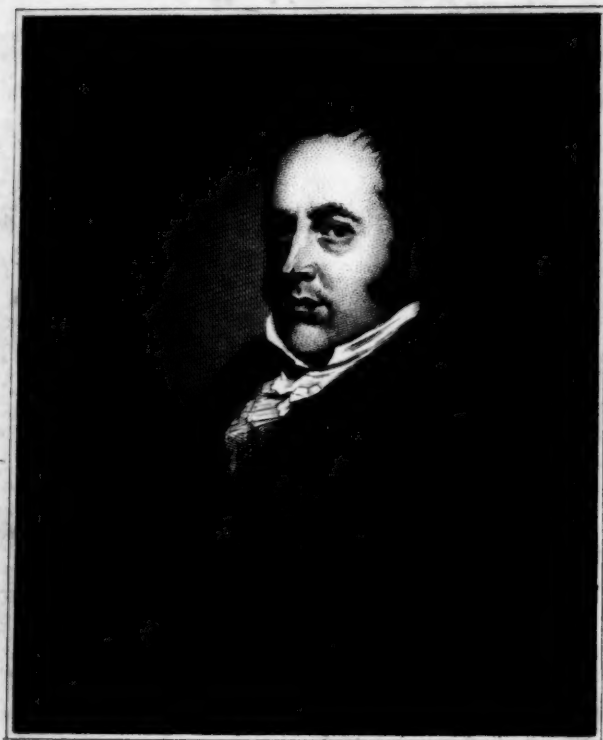
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*Engraved by R. Graves from a Drawing by J. Ousheim.*

REV. WILLIAM ORME.

*Camberwell.*

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